

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., August 8, 1935

NEW SERIES
VOLUME XXXVII. No. 31

Who's Who and What's What

Missionaries J. F. Ray and his wife are home on furlough and will spend the winter as guests of the Baptist Bible Institute.

The editor of the *Word and Way* has three abominations, yea four, which he abhors (besides a motorcycle), a horn honker, a fire cracker, a radio under his bed room window and a preacher who shakes the rafters with his voice in a vain effort to keep a drowsy congregation awake.

Every once in so often somebody rises to demand that the churches abandon dogma and preach Jesus. This is simply silly twaddle. One of the finest series of lectures we have heard in a long time was one by Dr. Conner of the Fort Worth Seminary, on "What Did Jesus Teach," and it was all dogma.

Rev. W. R. Haynie assisted Pastor Judson Chastain in a meeting at the Emory Baptist Church which closed last week. Four additions, three for baptism. A helpful feature of the meeting was the singing and playing of the musical Haynie family. Brother Haynie's wife and five children are a great asset to him in his fine work.

The *Christian Standard* says that half of those who have been selling beer in New York did not apply for renewal of their license. We have never believed people were demanding beer; it is simply thrust upon them by the brewers, and the beer joints are in most cases coming to be blinds behind which hard liquor is sold.

Children just before Christmas comes around finding themselves unable to sleep, say, "Let's talk about Christmas!" Do you find yourself unable to sleep in the night? Maybe the Lord is saying to you, "Let's have a little talk." Some have found this a good time to learn the will of God and be fortified for doing it. David said, "My reins instruct me in the night seasons."

In his first utterance before the Sunday School Board of the Southern Convention at Nashville, Tennessee, with the Bible in his hands, Dr. T. L. Holcomb, the new Executive Secretary, declared: "I believe this Book to be from cover to cover the divinely inspired Word of God. It will be my purpose to see that the writers for our publications live up to and conserve this view, and that those who cannot do this be informed that their services are no longer desired."—Ex.

Sunday was a fine day with us at Goodman, 6 additions, all grown folks, and two of them by faith. We see now we must have more room at once, or we cannot care for the students this winter, therefore we are at work on plans to enlarge our church and add many new Sunday school rooms. Just returned from a week's meeting with Rev. D. I. Young, pastor at Holly Bluff, results were 12 by faith, and the church takes on new life to do real work for His glory. Brother Young is a fine pastor and is a hard worker, his people love him. Brother Young lives at Eden. God bless pastor and people. Your brother in Him.—W. E. Farr.

Some of our out of state exchanges have gotten things mixed up in their news from Mississippi: J. P. Horton has not resigned at Hickory Flat, nor gone to Magnolia. But brother Horton of Liberty has gone to Magnolia.

Have just closed a good meeting at Holmesville, Pike County. The pastor did the preaching. Mr. W. A. Gill, Jr., of McComb conducted the song services and did it well. We had a fine meeting in every way. There were 4 additions.—J. B. Quin.

Brother S. G. Pope helped us in our meeting in New Zion church, Walthall County. The church has been set forward in vision, in a worthy program, in purity, in spirituality, by his constructive messages. Five additions by baptism. The meeting will be effective 12 months from now. Dr. J. E. Byrd helped us in Enon church. Unusually large crowds, political interest high, but by the grace of God we won the victory for Christ. 100 in prayer service each evening, personal work by many, 19 received for baptism, several adults. Only 10 left in the community of 550 who are non-professing Christians. The forceful teaching messages of brother Byrd will bear fruit perennially. Many family altars established. Pray that every result achieved shall be conserved for His glory.—Jas. A. Bryant.

Brother F. W. Varner assisted in a good meeting at Carmel, Lawrence County. There were 20 additions. He and the writer grew up together in Lafayette County, and it was a joy to renew fellowship with one so honored and beloved by our home folk and whom God has used so successfully. Brother Varner has ever had the reputation of being a good man. He is also a good preacher, sound in doctrine, and spiritual. He is a Mississippi man, educated at Mississippi College and the Southwestern Seminary. For the past six years he has been pastor at Pocahontas, Ark. His work terminated there last May. He could be brought back to Mississippi, and any church would be fortunate to have him as pastor. The church at Carmel invited him to return next year for another meeting.—D. O. Horne, Pastor.

It is said that the Governor of Massachusetts, who is a Catholic, "has ruled" that marriage ceremonies must in the future be performed by ministers, and has threatened that he will not renew the commission of any civil officer who performs a marriage ceremony. We have always believed that it is better for people getting married to have the service of a minister of religion, but we would certainly not favor any law requiring them to do so. You certainly have no right to force any sort of religion or religious ceremony on people by law, or against their will. And when did it come to pass that a governor of any state was given the right to make laws. That is the business of the legislature. It is the business of the governor himself to conform to the law and enforce it, not to say what the law ought to be. A governor has no right to say who shall perform a marriage ceremony, nor to interfere with the performance of any that is in conformity with the law. Where did the governor of Massachusetts get his notion of deciding who should and who should not perform a marriage ceremony. That is a civil ceremony which ministers of religion, among others, are permitted (not required) to perform.

Rev. W. L. Howse of Jackson supplied Sunday at Walnut Grove for Dr. M. O. Patterson.

Dr. Edgar Godbold says that Toyohika Kagawa of Japan, one of the world's outstanding Christian leaders will make addresses next February in Kansas City while visiting in this country.

Dr. L. E. Green, pastor at Prentiss, was last week with Pastor W. M. Bowman in a meeting at Magee's Creek church, near Tylertown. This week he is with Pastor Houston Smith in Salem church, Covington County. Fourth Sunday he goes to Wiggins to assist Pastor N. J. Lee.

Rev. W. O. Vaught, Jr., who began his work as Secretary of Young People's Work in Missouri recently has been conducting young people's revivals in that state much in the same way as our B. S. U. young people have in Mississippi this summer. The meetings have been mightily blessed of the Lord. One of the greatest revivals of modern times began with students at Oxford, England, under the leadership of John Wesley.

Dr. T. F. Harvey of Hattiesburg will deliver the baccalaureate address before the summer graduating class of Mississippi College Friday afternoon, Aug. 16, in the Clinton Baptist Church. Applicants for B.A. degree are: Robt. Lee Allen, Noel Barlow, Hazel V. Bright, Allen G. Carver, Victor K. Davidson, H. F. Dunnaway, Ralph J. Farrell, Jas. S. Hutchinson, Roland M. McPearson, John O. Massey, Jno. L. Magee, Jr., Curtis E. Miller, Wm. T. Moore, Frank E. Randle, Jr., Judson H. Thompson, Woodrow W. Thurman, Adin A. Ward, Lester D. Webb, Grady B. Wells and Chas. K. Williamson.

Evangelist A. D. Muse has been with Pastor Holcomb in a meeting in First Church, Tupelo, for twelve days. He says these were among the most pleasant days of his life. He mentions four things as specially impressing him in the church there: The interest of the pastor and people in the work of the country churches adjacent to Tupelo; the unusual number of young people in all the church services, making nearly half of the congregation; the Bible basis of financing the church, depending on tithes and offerings; and fourth, the absence of worldly practices in the church which crush the heart of the average pastor.

A preacher in North Carolina who has been in the ministry for more than fifty years says that for a long time he has preached to children once a month, and if he had the years to live over again he would preach to them twice a month. We commend this plan most heartily to the consideration of all our brethren. Not only is there more possibility for good in the children because of the years ahead of them, but they are more attentive, and acquisitive than grown people. But you have to give them something to listen to. You can't fool them with noise and a holy whang like you can grown people. They don't stare at you with their eyes while their minds are asleep. They can fidget and pick up more at the same time than the grown folks will get sitting as still as a petrified dummy.

Proud Father (to bank manager): "I want to open an account for the new arrival at our house. How shall we distinguish it from mine?"

Manager: "Suppose we call it the Fresh Heir Fund."—Ex.

Sparks and Splinters

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There can be no question that the coming of liquor into many states in this country in the last year has helped to lower the moral standards. These standards cannot be raised nor maintained except by the churches. If we do not require high standards in our members there is no hope for us. And the maintaining of these standards is dependent upon the courage and faithfulness of the pastors.

First Church, Spartanburg, has voted to retain nobody in its membership who uses or makes or sells intoxicating liquors as a beverage.

Over \$300,000 have been given up to date through the 100,000 Club to pay off debts on Southwide Baptist institutions.

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Tuesday was election day. May be you didn't get your choice in all the men who were elected for office. Certainly some did not. As good Americans we will support those elected; as good Christians we will pray for them.

Just closed meeting with brother Rooker at Old County Line Baptist Church, Jones County. Excellent attendance. Six additions. Now in revival services at Antioch, Jasper County.—J. C. Richardson.

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Announcement was made in last Sunday's papers of the approaching marriage on the ninth of Mr. Jack Dale and Miss Sue B. Johnson, at the home of the editor and his wife in Clinton. Mr. Dale comes of a prominent family in south Mississippi, his father, Mr. Joe Dale, many years editor of the Lawrence County Press. He is the Associated Press representative in the Capitol City of the state and a journalist of great promise. The bride is the youngest daughter of Dr. J. L. Johnson, many years president of Mississippi woman's College, and Mrs. Sue Bell Johnson who now makes her home in Jackson. The ceremony by Dr. W. A. Hewett, assisted by the editor. Our best wishes go with them on life's journey.

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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

Home mission board dept—head standing

This generation will see the day when in every thought-center of the heathen world there will be men seeking intelligently to know what Christianity will do for a people that accept it. Southern Baptists should offer their homeland as a laboratory where the Gospel might work itself out in a demonstration that will convince the world of its saving and redeeming power. Home Missions look to and are working for such a demonstration. Let us show the heathen world what the Gospel will do!

—o—

Mission Work at Laguna Pueblo in New Mexico

In 1851, Samuel Gorman, a Baptist missionary, preached to the Indians at the Laguna Pueblo in New Mexico. Brother Stumph, our missionary, made a visit to this Pueblo recently, and through the Governor's daughter who is a student in one of the Government schools where brother Stumph works, he was invited to the Governor's house, and spent a day with him talking about the prospects of the mission work at this Pueblo. "It was," says brother Stumph, "a delightful day. I visited one Indian man who claims to be 104 years old. He says that he remembers Gorman, the missionary. We took a picture of the present town-hall which was originally built by Gorman, and found many citizens who still have a warm place in their hearts for the memory of this first Baptist missionary. It looks like we will have an opportunity to revive the work here if we can secure a missionary to carry it on." Dear reader, let us pray for these people who have no chance to hear the Gospel.

—o—

An Indian Fifth Sunday meeting

Brother G. Lee Phelps, Home Missionary to the five civilized tribes of Indians in Oklahoma, tells about a fifth Sunday meeting held recently among the Cherokee Indians. The Indians take their meetings seriously and come in great throngs from miles and miles around. There were at this fifth Sunday meeting hundreds of Indians. It rained and many of them without coats were wet through and through. They slept in the church and in every available house and shack, but they did not forget to praise the Lord.

"I tried to sleep," says brother Phelps, "in a little cabin 14'x16'. Sixteen Indians were sleeping on the floor. This was the best sleeping place on the ground. Johnson Davis, missionary of the Home Board, walked forty miles to the meeting and had to walk forty miles back home. When asked if he could not catch a ride part of the way, he said, 'No cars pass across the mountains.' I preached Saturday night with Jim Pickup interpreting. Four grown people made a profession of faith. At a later hour someone suggested a collection for Home Missions and the Indians came down to the front and placed their nickels and dimes and pennies on the table. They haven't any money, these Indians. Most of them are on relief, but they gave \$4.45 to Home Missions."

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Coming Prosperity Demands Enlarged Home Mission Program

Just as Moses led the Israelites out of Egypt, the South will lead the country out of the depression. This is with slightly changed phraseology what George C. Smith of St. Louis, Assistant to the President of the Missouri-Kansas and Texas Lines, told a large group of Atlanta business men at a luncheon recently. "I can tell you definitely" Mr. Smith said, "that this country is on the threshold of completely coming out of the depression. I also can tell you—and very definitely—that the South, through industrial development, will lead the way. And this will come to pass without political aid or hindrance, whichever it may be." This increased

commercial activity and economic growth inevitable in the South with the passing of this depression speak in thundering tones for an enlarged Home Mission program.

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Friendship House, A New Mission

Friendship House, the opening of which Miss Mildred Bollinger has been at work since last November, was formerly opened this spring and has been doing a very helpful piece of work for the mothers and the children of the community. Miss Bollinger says, "I have organized the following clubs and meetings: Mothers' Club, Boys' Club, Girls' Auxiliary and a Home Hygiene and Nursing Class for women. Besides these clubs and meetings connected with them we have had from the beginning a Sunday school every Sunday afternoon and a preaching service every Thursday night. The various Baptist pastors of the city have conducted these services for us."

One of the benefits of competent missionary direction is that so much volunteer service can be secured. If the Home Mission Board were able to put a competent and well-trained city missionary in each of the twenty-four cities of the homeland, missions could be organized by this missionary and operated by volunteer service. There are hundreds of people in our city churches who would be glad of an opportunity to serve if they had someone to organize the effort and direct the service.

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Honoring A Missionary

Brother Wilson, Home Missionary to the Deaf, was given a pleasant surprise recently by the church at Ft. Worth, Texas.

He says, "Arriving at the church at six P. M. after a ride with brother Landon and Beaman, I was greeted by forty of the deaf. A long table full of good things to eat was in the center of the room. Brother Landon made a speech in which he told how nine years ago I was ordained by this church and as a Home Board missionary preached my first sermon, and that I was now starting on my tenth year of service. Just before commencing my sermon, brother Landon told me about the love and esteem this church had for me and presented me with a very fine Bible. All the members had contributed something to it. I am well aware of the sacrifice that they had made, so I appreciate it all the more. God bless them and brother and sister Landon."

It would help considerably in the mission work if the missionaries of the Home Mission Board were given more consideration and help by our people and our churches in general. Let us pray for them, for the work they are doing is just as difficult in many instances and the isolation they have is just as severe as that experienced by our foreign missionaries. These missionaries of ours, whether Home or Foreign, need our prayers and support.

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Training Workers In Cuba

We have in Cuba between forty and forty-five young men and women who have surrendered to do definite missionary work. Some thirty of these are young men who have surrendered to preach. In a recent letter from Dr. McCall, he has this to say about the training of these young people:

"We have begun a seminary course by correspondence and are gradually getting it whipped into shape. It is a make-shift and yet, just at this time, it seems to us the best way to start. Our old plan was to take a number of the most promising prospects and take care of all of their expenses during the period of residence study. It gave good results and seemed the only way at the time. The young men whom we took had no means of support except their work, which they had to give up when they came to us. This made it necessary for us to take care of their expenses. The same would be necessary if

we should take another group of residence students. The correspondence plan carries no such obligation with it and, in view of the present large number of candidates, it gives an opportunity to select the most promising. If we were called upon today to select six out of the more than thirty young men, it would be a problem. Two of the most promising are at present supporting members of their fathers' families and perhaps could not come under any circumstances. I should like for the Board to make it possible for us to take the correspondence students for a period of ten or fifteen days in Havana for special study and examination. It would give us a contact with them which would be helpful, would form a bond of association between them and at the same time would give us a better opportunity to study their fitness for service. I think it would take between \$400 and \$500 to do this and it should really be done this summer."

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Brother J. B. Parker Troubling the Waters in New Mexico

Missionary Parker in New Mexico has been having a series of revivals in his mission work during the past weeks. At the Spanish church at Las Vegas he preached and baptized. The next Sunday he preached at Carlsbad where there were two professions of faith, and on Monday night at Loving he started a meeting where there were a number of professions. He went from Loving to Socorro, a town of about 3,000 people. At this place brother C. F. Frazier and wife assisted him. There is no Baptist church or work of any sort at Socorro. The meeting ran two weeks. The first night there were 35 in attendance. Before the close the house was filled. There were a number of professions. There are a hundred places in New Mexico like this. Let us pray the Lord of the harvest to send workers into the field.

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WORTH OF THE DISTRICT ASSOCIATION

Dr. Geo. W. Truett in the Baptist Courier

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For every wise reason our Baptist people need now to give their worthiest emphasis to the place and opportunity of the Association. During the vast and rapid changes through which our Southland has been passing in the past quarter of a century, the Association has been allowed—certainly in many sections—to wane in interest, in attendance, in efficiency. As a result, many country churches have sorely suffered, and town churches have also suffered. The country church needs the understanding fellowship and cooperative help of the town church, and, likewise, the town church needs the country church. Each vitally needs the other, and each can vitally help the other. And the Association furnishes the best possible medium for this common fellowship and mutual cooperation. The old Bible saying may well be applied just here: "They helped everyone his neighbor; and everyone said to his brother, Be of good courage." And Paul's challenging word needs also to have our wisest application: "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." And, most of all, is the challenging word of our Divine Saviour and Lord: "One is your Master, and all ye are brethren."

For the sake alike of our churches, large and small, in town and country, let our Baptist people, everywhere, magnify the Association, which is our best possible agency for the expression of the close fellowship of our churches, and for their most sympathetic and practical cooperation in carrying forward Christ's cause throughout the earth.

BR

Closed our meeting at Friendship near Porterville, Kemper County, Saturday, July 27th with eight for baptism. Brother R. J. Shelton of Fairhope, Ala., assisted. Today, August 3rd, we closed our meeting at Bay Springs church, Kemper County, with 15 additions; eleven of these for baptism. The Lord led, the pastor preached and the people came and prayed and listened.—C. E. Bass, Scooba.

Editorials

A COUNTRY PREACHER

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Amos, about whom we recently studied in the Sunday schools, was a good sample of a country preacher. To be sure there are good country preachers and sorry country preachers; just as there are good city preachers and very ordinary city preachers. But much the larger part of our preachers come from the country and the majority of our preachers in Mississippi stay in the country. In every way this is good for the churches and not bad for the preachers.

It will help us to take a good look at Amos as a country preacher. In the first place he was poor. He not only didn't get a big salary, but he probably didn't get any salary at all. When somebody in church prayed the Lord to keep the preacher humble and poor, a deacon remarked that it would be enough for the Lord to keep him humble; the church would keep him poor.

Amos not only got no salary for preaching, he got mighty little from his farm. He lived in a hill country and made his living as a herdsman and gathering a sort of huckleberry, and taking it to town and selling it. It was a skimpy living. And he probably would have made more even at that if he had let preaching alone. But he would rather be poor and preach than to be prosperous and keep silent.

The world has never waked up to know the blessings of poverty. But Jesus said "Blessed are ye poor." And He knew. It is not only well that preachers are called from among the poor, but that they stay poor. Peter spoke for himself and John when he said, "Silver and gold have I none." Someone said that preachers can't say that today, and another replied "Neither can they say, Rise up and walk." Poverty is a condition of power, and every apostle staid poor, and one of them said, "God hath chosen the weak to confound the mighty," and Jesus said "Hearken, my beloved brethren, did not God choose then that are poor as to the world, to be rich in faith, and heirs of the kingdom which he promised to them that love him?"

Then why complain about being poor, and having a small income? The things that we complain about in the world are generally the ones that do us most good. The few preachers that become independent, generally lose their power. No man can be a preacher worth his salt who loses sympathy with the common man.

Amos had little or no training in the schools. He had no chance to go to the school of the prophets, or as we would say to the theological seminary. The Lord took him from the flocks and sent him out to preach. He did not boast of this, but humbly confessed it. He didn't want to preach, but he had to. The fire burned in his soul till it had to break out in prophetic flame. He had no chance to learn from great teachers but he was certainly "taught of God."

He was not an ignoramus. He knew much about the world. There were no books, newspapers and printing presses but he made good use of the means he had, "grapevine" or what not. He was not afflicted with "localitis." He didn't travel around in a little circle about the village of Tekoa. He knew conditions in Judah, in Israel, in Philistia, in Tyre, in Damascus, in Moab, Edom and Ammon. He knew history too, for he recalled Egypt and Sodom and Gomorrah. There is no excuse today for a country preacher to stay ignorant.

His knowledge did not make him a prude or a pedant. Everything that he knew became fuel to feed the fires of righteousness indignation in his soul. He saw men not as high or low, not as country people or townspeople, but as sinners and he preached to them. There were preachers in the cities who were so familiar with the sinful ways of men that they were hardened to them. They had come to take their wrong doing as a matter of course. They would say, "You can't expect these people to do like the folks

you have known. This situation is peculiar, and you have to deal with it diplomatically. You can't use the methods here that you have used elsewhere. And after all these people are good at heart!"

But they gave Amos a pain. He cried out against their sins. He wasn't used to it, and he refused to become inured to it. He knew that God is a God of righteousness and judgment, and he proclaimed it faithfully. The fires never burned out in his heart; they were continually fed by a vision of the face of God, and were fanned by the sight of men's sinful ways. Thank God he didn't get over his country conception of the highway of holiness.

Amos was a man of international vision and knowledge and sympathy. He was concerned about what went on in Jerusalem (Washington) and in Damascus (Berlin). He had an interest in them all and a message to them all. A country preacher does not have to be a back number. It is his business to keep in touch with the big world, and do his part in it.

WISDOM IN PRACTICE

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No writer in the Bible puts a greater premium on the proper use of the tongue than James in his Epistle. He shows by repeated illustration that it is capable of great power for good or evil, far reaching consequences. With it we bless the name of God or blast the reputation of men. It is like a bridle for a horse, like a helm for a ship, like a fire in a forest; it may be like the poison of an asp, or make the pean of heavenly praise. If any man offend not in word the same is a perfect man.

But it is still true that it is better to do well than to talk well. The ability to speak effectively has always been held in high honor. Teachers are among the worlds best and greatest. But speaking and teaching are not an end in themselves but a means to an end. Merely to speak well or to teach well falls far short of the desired aim in life, or of the will of God. The world is more in need of a demonstration than of mere elucidation or instruction. Paul tells Timothy to be an example to them that believe. People have always need to be shown. Jesus not only said to the disciples that they should bear witness, he went further and said "Ye are my witnesses." Paul wrote to the Romans (12:2) that they were to prove (demonstrate) what is the will of God. A good example of Christian living by the humblest member of the church is more effective in proving the truth of the gospel than the most brilliant, eloquent, or learned sermon ever preached.

We have in mind what James said (3:13) "If any man is wise and understanding among you, let him give a demonstration of it (show) by his beautiful life his works in meekness of wisdom." Bear in mind that he has been talking about wise use of the tongue. But wisdom has not found its highest and best expression even in beautiful and gracious speech. It must eventuate in a beautiful life. The word "good" life is literally beautiful life. Conduct may be beautiful. It ought to be winsome, attractive. Just as a friend says to another who has performed a difficult feat, "You did it beautifully." Just as a mother says to a child taken to church or into company, "I want you to be a pretty girl today." Just as we say that "handsome is as handsome does." That is beautiful which gives us unmixed pleasure. Our conduct is beautiful in the sight of God when it pleases him and wins his approval. In this sense James says "If any man is wise and understanding among you, let him show by his beautiful conduct his works in meekness of wisdom." Wisdom finds its proper expression in a well ordered life, in works accomplished which satisfy the highest ethical and aesthetic standards.

James speaks of "meekness of wisdom." Wisdom, the genuine article, never puts itself on display; never thrusts its opinions to the fore. It is content for them to be accepted for what

they may be worth. It is never spectacular; is always modest. Aware of its own limitations and the immense territory yet unexplored, it is not bumptious and self-assertive.

Maybe you have seen some people who embody this spirit. It is certainly worth coveting, and worth asking for.

AND THEN PEACEABLE, ETC.

—o—

Some time ago we were studying the words of James where he says that "wisdom is first pure." It might be well to follow on to see what he says about "then" what. We will have to keep in mind of course that its primary quality is transparency, simplicity, freedom from personal interest and self-seeking. Without this it does not exist, for this is of its essence. The other things follow, follow naturally and inevitably: "then peaceable, gentle, easy to be entreated, full of mercy and good fruits."

If wisdom has no selfish interest to serve, it cannot be otherwise than peaceable. If like love it seeketh not its own, it follows that it is not easily provoked, and will not provoke others. Strife comes of conflicting desires, ambitions and lusts, as James says in answer to the question, "Whence come fightings among you?" There is no sense, no wisdom in keeping things in a turmoil. You don't get what you need, not even what you want in that way. James says, "Ye kill and covet and cannot obtain." Nobody got what he wanted out of the world war. All nations were far worse off at its conclusion, and the end is not yet. What folly!

Another quality is "gentle," which means behavior with a becoming sense of propriety, ability to fit into the conditions around you; a recognition of the rights of others, and genuine consideration for these rights, a "decent respect for the opinions of the public." Not always conformity, but always courtesy. Not a cocksureness of manner, nor an impudent or immodest insistence on your own judgment or position, but a willingness to hear the opinions of others, and courteous consideration of them.

This leads naturally to the next quality of wisdom, "easy to be entreated." Obstinacy stands in the way of progress in knowledge in any one afflicted with it. To be under the hallucination that one knows it all, prevents the entrance of light. The common saying that you can always tell a man from Boston, but you can't tell him much, applies to many outside of Boston. The man who pulls down the shutters to his windows because he has enough light will shut out the light that he has. To be conciliatory to be open to reason is the mark of wisdom; to be otherwise is the mark of a moron.

The other quality of wisdom which remains to be considered is full of mercy and good fruits. If we have gotten the meaning of "full," it does not mean occupied to the exclusion of other things as we say a cup is full, but rather that mercy and good fruits are so mixed in with everything we do that they characterize all our actions. Just as we say the house was full of the aroma of the roses; or the fruit cake was full of nuts. These give quality to the place or thing in which they are found. Full of mercy is to insure that kindly disposition and attitude characterizes all our attitudes; and as a consequence "good fruits" are in evidence in our treatment of all men, particularly those in need of help.

—BR—

Rev. Robt. Martin of Clinton, who was graduated from Mississippi College in May, supplied Sunday for Pastor N. J. Lee at Wiggins.

Deacon E. A. Rushing writes that Itta Bena church has called Dr. C. S. Thomas of Overton, Texas, and he will begin his work here Sept. 1st. He is a native of Mississippi, and will be welcomed by all his friends in the state. Brother Rushing wishes to thank all who have expressed interest in the church while looking for a pastor, and asks that they may be now remembered in your prayers for the favor of God upon pastor and people.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

A COMPARATIVE STATEMENT OF RECEIPTS FOR THE FIRST SEVEN MONTHS OF 1934 AND 1935 RESPECTIVELY

	Budget	1934	1935
January		\$ 5,116.22	\$ 8,235.08
February		6,093.91	4,644.26
March		7,846.49	6,245.76
April		9,636.02	10,422.85
May		4,973.92	5,602.13
June		4,959.10	4,203.64
July		5,474.15	7,066.29
		\$ 44,099.81	\$ 46,420.01
	Specials		
January		\$ 4,318.92	\$ 9,435.56
February		1,987.39	2,914.57
March		9,221.36	6,257.87
April		6,798.45	10,112.24
May		3,565.74	2,848.66
June		1,969.89	2,013.01
July		2,796.19	8,061.87
		\$ 30,657.94	\$ 41,633.78

The above gives a slight increase in Cooperative receipts for this year over last. This increase is not, however, in keeping with the increase of money in circulation. The increase in designated gifts shows up favorably, in view of the fact that no campaign has been waged this year for educational obligations as was being conducted last year. One gift of \$5,000.00, however, due to the generosity of some brethren interested in reducing the indebtedness accounts for some of the increase in designated gifts. It is very probable that had the debt campaign been going on as it was last year that the total receipts would have been \$100,000.00.

To reach the amount contributed last State Convention year, ending with October 31st, it will be necessary to raise \$33,449.00, but \$33,449.00 will not meet the needs for this year. We shall need \$100,000.00 for educational obligations alone. The Cooperative Program receipts should reach \$100,000.00 by the close of the year. If we go to work in earnest, these amounts can be obtained.

The Belmont plan of tithing all of our income for three months, combined with a whole-hearted effort for the Cooperative Program and a heroic effort during September and October for the Investment Campaign will assure these amounts. In fact, the tithing of the income of all the Baptist people of the State from now until the close of the year would render it unnecessary to put forth any other effort whatsoever. This tithe is God's money, and if we do not give it He will take it.

PLEDGE CARD

How do you like the following for a pledge card to be used in the Investment Campaign?

TEN THOUSAND INVESTORS BAND

I will be one of ten thousand to invest in Christian Education by purchasing non-redeemable shares of stock at \$10.00 a share for which I am paying in cash the sum of \$ in order that the bonds issued and vows made by the Mississippi Baptist Convention for building, operating and endowment purposes may be paid according to promise. My dividends will be perpetual in Christian character from Mississippi Baptist schools.

Church _____
Name _____
Association _____
Address _____
Date _____

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

Wanted—100 Like This

The Baptist Record,
Jackson, Miss.

Gentlemen:

We are expecting to put on a drive in all our churches out here for the "Record" in the near future.

Yours in Christ,
T. J. Delaughter.

They could and should.

—o—

Are There Others?

On a recent visit to Clarksdale, we met Mrs. M. K. Spragins, a Record subscriber. She told us that she had been a subscriber for 63 years.

May we hear from others who have been one of us for a long time.

—o—

A Good Idea For Fathers-in-Law

Dear Brother Lipsey:

I want to start my new son-in-law and his wife off right as they begin their new home by having the Baptist Record sent to them. They are very happily located now in Laurel. Please send the Record to: Mr. and Mrs. Charles Felix Story, 718 Ellisville Blvd., Laurel, Miss.

I enclose check for the same.

Gratefully yours,
W. S. Allen.

—o—

Says It Was Easy

Mr. A. L. Goodrich,
Jackson, Miss.

Dear Brother Goodrich:

As I understand it the Record comes for one dollar a year to the churches that put the paper into fifty per cent of the homes. I am sending you herewith a list of subscribers at that rate. I am sending these on with the bare required number, but expect to send you at least ten more within the next two weeks.

It has been my purpose to do this much earlier, but a case of flu with several backsets has kept me in the home most of the time since Christmas. Am completely recovered now, and back at work.

I am appreciating your excellent work for our paper. It has been exceedingly easy to get these subscribers. Just told them of some of the good things. Every Baptist OUGHT to know about the kingdom work of our Christ, and they will never find these things in the daily papers.

May the Lord bless you and our Record family. Come to see us whenever it is convenient.

Fraternally yours,

R. D. Pearson.

Let others try it. They will find it just as easy.

—o—

"Share the Record"

With Apologies To—

Worthy Opportunities

Those listed below are well worthy of your help. Many readers could well spare enough to send the Record to these worthy cases. Send us \$1.50—\$1.00—50c for a year—eight months—four months subscription for one of the people listed below:

Opportunity No. 8—Maiden lady, faithful to church, good giver in past, now unable to give.

Opportunity No. 13—Formerly preacher of another denomination. Saw the light and joined Baptist church. Ostracism and persecution have been his lot. Faithful and worthy.

Opportunity No. 14—Faithful pastor, large family, small church, very poor, works daily to support family.

Opportunity No. 16—Aged preacher. Subscribed for Record since boyhood until short time ago. Rearing some orphan grandchildren.

Opportunity No. 17—Widow. Several children,

BLUE MOUNTAIN COLLEGE

With room deposits arriving almost daily, Blue Mountain College has more rooms reserved now than it had when the college opened last September.

Those who heard the Blue Mountain College girls' trio at the Southern Baptist Convention in Memphis last May were delighted at the superior voices of the girls: Helen Eubanks, Sallis; Mae Alice Harpole, Eupora; Louise Leavell, Oxford. Present at the convention was Mrs. J. Frank Cheek, Chattanooga, Tennessee, a voice instructor of note, and president of the Tennessee Federation of Music Clubs. Mrs. Cheek told a friend of hers that the BMC trio was the best girls' trio she had ever heard.

God has surely blessed the effort of the consecrated personalities who have guided the destiny of the college through the sixty-two years of its history.

Mary Gurney Parker, Secretary.

—BR—

On the second Sunday in July Rev. Carey Cox of Brooksville came to us at Rocky Creek, George County, for a series of meetings. The Thetford sisters of Union Church had charge of the music. House overflowed every night. Church greatly revived. 32 accessions, 26 for baptism. To God the praise.—Martin J. Gilbert, Pastor.

Recently had Dr. L. Bracey Campbell, of Canton, and brother L. G. Key, of Jackson, Tenn., with us in a splendid meeting at Crystal Springs. Dr. Campbell delivered a series of very strong and helpful sermons and greatly helped and blest our people by his forceful and scholarly discourses. Brother Key led the music in our meeting in 1928. He was fine then and is much better now. Our church and community have been greatly blest by the meeting and there were twenty-four additions to the church, sixteen of these by baptism. The attendance was large at all of the services, both morning and evening, the business men closing up and attending the day services as well as at night.—T. W. Talkington.

We recall reading in a lecture of Spurgeon, made many years ago to young preachers, an apparently chance comment he made on the verse, "And he opened his mouth and taught them." He said, "What a pity that some preachers today do not open their mouths when they preach." We were reminded of this recently when we heard a brother preacher whose lack of enunciation made his words so indistinct that we missed a large part of what he said. It wasn't because he did not speak loud enough. You could have heard his voice two hundred yards away. But his words were not spoken clearly and the minds of the people were confused and strained in an effort to hear. We do not believe there is any justification for this. Speak it "trippingly on the tongue," and do not "mouth it like the town crier." Jesus said "He that hath an ear let him hear." Make it so he can.

ekes out living on hill farm, faithful to church and goes when clothes permit.

Opportunity No. 18—Had two major operations, costing what little husband had saved. Worthy case. Husband shell shocked.

Opportunity No. 19—Mother, 3 children and niece. Husband out of work. Mother makes small sums at odd jobs. Faithful and active in church. Deserving.

Opportunity No. 20—Husband deserted this woman—two boys, 10 and 13. All active in church. Never misses a service.

Opportunity No. 21—Aged shut-in, rheumatism, on relief, wife works.

Opportunity No. 22—Husband gets small amount relief work, wife in hospital, just back from T. B. sanatorium. Spine affected. Must remain in cast for six months.

Opportunity No. 23—Cancer, good deacon, can't work, 73 years old.

—o—

"Ask the People and They'll Subscribe"

THE LOST AND SPIRITUALLY BLIND

"In whom the god of this world hath blinded the minds of them which believe not." 2 Cor. 4:4.

What a hell of loneliness, despair, and bleakness is the lot of one born physically blind! The beauty of nature is forever hid from the blind. How miserable was the noble Helen Keller in her blindness until she came to know the God of love and trusted him with her life. To be lost means to be spiritually blind. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3-4. It is awful enough to be born physically blind, but how great is the darkness of the spiritually blind; In the life that now is the lost person has his spiritual eyes blinded by the power of inherited and chosen sin. If there were no life after this we should not rest until the spiritual eyes of all men are opened.

The lost man cannot see the kingdom of God in nature. He cannot know the order, the law, the purpose, the loveliness of nature until he knows nature's God. He cannot understand that the heavens are speaking in eloquent terms the glory of their Maker. He cannot hear the divine voice in the mountain streams. He cannot perceive the majesty of the Creator in the glory of a sunset. The gorgeous colors of springtime cannot speak their full message to him. He may see law and order after a mechanical fashion, but the meaning is obscure. The character of God is unknown to him. A personal creator is to him unknown. That the progress, the unfolding, the onward movement of the material and animal universe is a part of the Kingdom of God he cannot know. That God is planning to get glory to himself through the material universe is a fact hidden from the lost. That God controls every part of the material and animal kingdom of his own glory to the lost is hid. He may have a vague conception of an impersonal something behind or in nature. But the kingdom of personal, holy, almighty, loving, omnipresent, omniscient, eternal God, being worked out in nature, to him does not exist. It is beyond his ken. How unhappy must be the lot of a man who must forever ponder in the dark about the endless reaches of the material and animal universe. To him it is simply matter. To him it means only bread and meat. To him it is only a place to sleep. "The fear of the Lord is the beginning of wisdom." They who would learn nature's secrets must first learn nature's God. Not through nature to God, but through God to nature. You cannot learn one's character by observing a small segment of his activities. You cannot fully trust a person until you know him in his activities toward you. You cannot trust God if you know him only as the God of nature. You cannot know him unless you trust him. Unless you have trusted him you cannot see his kingdom in nature.

The lost person cannot see the kingdom of God in individuals around him. Those who are saved live strange lives to him. He does not know that their king is Jesus Christ. He does not know that their actions are an integral part of a universal, divine program. He interprets all their unselfish acts of service in the light of his own behaviour. When he sees an act of kindness he thinks there is an ax to grind. Christians who sacrifice are foolish to him. He thinks those who pray often are neurotics. He thinks there is some physical disease or weakness possessing those who live in communion with Christ Jesus. The Lord is unknown to him and he therefore sees the actions and knows not the impelling motive behind them. "These men are full of new wine." "Paul, thou art beside thyself." The writer heard a teacher in a Christian school say that it showed a "lack of faith to get stirred up or excited about the work of God." Not to get

stirred up shows a lack of interest and indicates either spiritual laziness or ignorance. Zeal in service is akin to madness. Real madness is that which causes a Christian to fear the opinions of men and therefore keep still and silent, while souls slip into hell at the rate of 60 a minute. To the lost man it is incomprehensible that a cultured, scholarly, talented young man should turn his back on home, friends, country, and ease, and sail to a heathen land; and there, amidst disease, strangers, and unfavorable climatic conditions, burn out the best years of his life trying to tell the story of Jesus and his love to hostile and unresponsive natives. The greatest activity on earth is a total mystery to the lost. He interprets it all to be a selfish desire to perpetuate a sect or a religion for the glory of numbers or the gaining of more adherents for more money. To the lost it is foolishness for men to preach the Gospel. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. The mere animal cannot perceive spiritual things. The lost man is simply a high grade animal with an eternal soul. "Except a man be born again, he cannot see the kingdom of God."

The lost man cannot perceive the kingdom of God in the general movement of history. He does not understand that the hand of God is working through the rise and fall of nations. Neither profane nor sacred history has any vital and lasting meaning to him. He thinks that when a nation falls it is the result of inherent weakness. He cannot know that God will not permit a nation to go on in rebellion against him unpunished. The rise and fall of a civilization has no more spiritual meaning to him than the rise and fall of the tide. The blessings of God upon a people, their loyalty to him, are incomprehensible to the lost. He considers it luck that one nation triumphs over another. He is blind to the fact that God uses one nation to subdue another and bring it down from pride and haughty rebellion against him. The stately steppings of God down through the centuries, stooping to bless here, sending a curse, strengthening here, weakening there, are unseen by the lost. The ebb and flow of the tides of civilization, the rise and fall of nations and races, mean that God is bringing the whole human race to recognize his sovereignty and proclaim him as King of kings. God has not created man in his image and then left him to take that image and degrade it, dishonor it, disgrace it, blight it, make it a thing lower than the brute. God will not be despised by his creatures. He is seeking to redeem them. His purpose of redemption is eternal. He will go to any length within the bounds of free moral agency to man to accomplish his purpose without compromising himself.

To the hog, grass and corn exist only for his own stomach. To the fish water exists only for his own convenience. To the lost man the human race exists only that he may prey on it for his own selfish interests. There is no personal God in his own soul. There is no God in other people. There is no God for other people. All is material with him. He cannot lift his soul upward and find comfort in distress. He has no greater strength than that which rests in his own brain and body. His is the law of the Jungle. He knows no law of love. He knows no law of sacrifice. He knows no law of self-giving for self-improvement. It were better had he never been born than to live life's short span within reach and sight of eternal sonship with God and die lost. What to him is the gradual ascent of human beings from the muck of a subanimal existence to heirship with Jesus Christ? If he considers it at all, he thinks such growth is a trick of psychological adjustment to circumstances. Would that his spiritual eyes were open to history.

The saddest truth about the spiritually blind is that they do not know that they are blind. They are convinced that they see all anyone else

sees. "They are wise to do evil but to do good they have no knowledge." They are wise in their own conceits. They are ignorant of the righteousness of God and are busy setting up their own righteousness. They perish because of a lack of spiritual knowledge. The Christian talks a foreign language to them. They may be conscious of a lack in their souls but will deny the teaching that they are blind. There is hope for a lost person when he knows he is lost. The Devil's business is to keep the lost in the dark concerning their blinded condition. He will substitute physical excitement, psychological fervor, or sensual enjoyment for spiritual awakening. The Devil's counterfeits for Christianity are numerous. They are varied in their administration. They provide a mental and emotional escape for the pent-up spiritual needs of the lost. They are altogether temporary in their satisfaction. If the lost man knew he was lost and blind he would listen to the message of those who see. The knowledge that he is blind has been concealed from him all his life. Injunctions to be good fall on deaf ears. Teaching of right are unperceived unless accompanied by the power of the Holy Spirit. Tell him he is lost and blind, he will laugh at you. He will say, "You are blind yourself." You may set up a standard of right before him but he sees it only as a philosophy of life and not as a spiritual necessity. Earnestly tell him he is lost, he will pity you. Beg him to consider the claims of Christ, he will quizzically regard you as if you are "off." You cannot teach him that he is lost because he doesn't want to know it. How pitiable that a creature bearing the marks of God himself does not know that he is blind! How pitiable that we, the representatives of God, cannot impart this truth to him! The lost think they are as secure as anyone else. They are standing over the very pit of destruction and do not know it. Judgment has already been passed on them and they are ignorant of it. They are enemies of God and are unaware of it. They presume upon the goodness of God and are working to destroy his kingdom. Their eyes are fast closed by the muck and paste of inherited and practiced sin. They cannot get a clear look at themselves because they have no mirror. They measure themselves by themselves. The blind are leading the blind into the ditch of hell. They are blind to the warnings that danger is ahead. The best logic, the most consistent Christian life, the most earnest entreaties, are all alike impotent to make the lost man realize that he is spiritually blind.

BR

Dr. J. W. Cammack says that the Richmond daily paper reports 95% more convictions for drunken driving in that capitol of Virginia in the past year than there were the year before. These drunken drivers killed eight people in one week. Great is the juggernaut, with the emphasis on the "jug."

We are in receipt of a volume recently published by the Judson Press of Philadelphia, written by Dr. Wm. R. McNutt of Crozer Seminary, with an introduction by Dr. Douglas C. MacIntosh of Yale. The title of the book is *Polity and Practice in Baptist Churches*. It is written as a contribution to Baptist church organization and procedure. Dr. MacIntosh is a Baptist from Canada, who attracted nationwide attention because he was refused citizenship in this country because he would not promise to bear arms in war. Dr. McNutt is a liberal in his attitude toward Scripture teaching. Apparently he does not subscribe to the idea that the form of organization of a New Testament church is the necessary norm for church organization today, but that the form of organization is adaptable to the spirit and customs of age. Naturally one will be interested in his discussion of such topics in the book as New Testament Polity, Baptist Doctrine of the Church, Worship, Officials, Authority, Ordinances, Association of Churches, Conventions, Cooperative and Organic Unity, Kingdom of God and the Churches. The price is \$1.50.

Thursday, August 8, 1935

THE BAPTIST RECORD

SPURGEON AND AMERICA
Recollections and References
By Rev. A. Cunningham-Burley
Putney, London, England—o—
Letting the Lunatic Try!

I recollect a story of a New England service when the pastor one afternoon was preaching in his own solemn way, and the good people were listening or sleeping, as their minds inclined. It was a substantial edifice wherein they assembled, fit to outlive an earthquake. All went on peacefully in the meeting house that afternoon till suddenly a lunatic started up, denounced the minister, and declared that he would at once pull down the meeting house about their ears. Taking hold of one of the pillars of the gallery, this newly announced Samson repeated his threatening. Everybody rose; the women were ready to faint; the men began to rush to the door, and there was danger that the people would be trodden on as they rushed down the aisles. There was about to be a great tumult; no one could see the end of it; when suddenly one cool brother sitting near the pulpit produced a calm by a single sentence. "Let him try!" was the stern sarcasm which hushed the tempest. Even so today the enemy is about to disprove the gospel and crush out the doctrines of grace. Are you distressed, alarmed, astounded? So far from that, my reply to the adversary's boast that he will pull down the pillars of our Zion is this only,—Let him try!

—o—

The False Prophet

In America years ago, one came forward who declared that on such a day the Lord would come, and he led a great company to believe his crazy predictions. Many took their horses and fodder for two or three days, and went out into the woods, expecting to be all the more likely to see all that was to be seen when once away from the crowded city. All over the States there were people who had made ascension dresses in which to soar into the air in proper costume. They waited, and they waited, and I am sure, that no text could have been more appropriate for them than this, "Ye men of America, why stand ye here gazing up into heaven?" Nothing came of it; and yet there are thousands in England and America who only need a fanatical leader, and they would run into the like folly. The desire to know the times and seasons is a craze with many poor bodies whose insanity runs in that particular groove. Every occurrence is a "sign of the times": a sign, I may add, which they do not understand. An earthquake is a special favorite with them. "Now," they cry, "the Lord is coming"; as if there had not been earthquakes of the sort we have heard of lately hundreds of times since our Lord went up into heaven. When the prophetic earthquakes occur in divers places, we shall know of it without the warnings of these brethren.

—o—

The Deacon of Maine

I was reading the story of a good deacon in Maine, in America, who came in to a meeting after there had been a missionary collection. The minister there and then asked "our good brother Sewell" to pray. Sewell did not pray, but thrust his hand in his pocket and stood fumbling about. "Bring the box," he said; and when the box came, and he had put his money into it, the minister said, "Brother Sewell, I did not ask you to give anything, I only wished you to pray." "Oh," said he, "I could not pray till I had first given something." He felt obliged first to do something for the great mission work, and having done that he could pray for it.

—BR—

Rev. O. E. Eure, pastor of Washington City, preached for Dr. H. M. King Sunday night at Calvary Church, Jackson.

In the absence of Pastor B. H. Lovelace, Bro. P. E. Cullom, who makes his home in Clinton now, supplied the pulpit. Dr. Lovelace was this week helping in a meeting in his old home church in Tennessee.

BAPTIST ORPHANAGE SCOUT TROOP

—o—
Jackson, Miss., July 31, 1935.

My dear friends:

Dr. Lipsey has very courteously allowed me space in the Baptist Record to tell you about the work and needs of Boy Scout Troop 17 at the Baptist Home here in Jackson.

During the summer of 1931, the Civitan Club of Jackson sponsored and organized a Boy Scout Troop at the Baptist Home. The troop was an immediate success and grew and prospered under the leadership of Mr. G. H. Hicks and had comparatively easy sailing, due to the financial backing of the Civitan Club. During the fall of 1933, Mr. Hicks left the city to accept employment in Cleveland, Mississippi, and the club was fortunate in securing for its Scout Master Dr. E. M. Blackburn, a very fine young dentist located in Jackson. Dr. Blackburn took hold of the Troop and has been doing, and is still doing, an extraordinarily fine piece of work.

During the latter part of the year 1933, the Civitan Club, the sponsoring organization of the Troop, disbanded and it seemed as though the Troop was doomed on account of lack of sponsorship and financial support. A group of former Civitans composed of myself and other business men in Jackson decided that if the Troop was really of value to the boys and to the Home it should not be permitted to fall by the wayside and we, therefore, took the matter up with Dr. Miller, the superintendent of the Home. Dr. Miller was high in his praise of the services rendered to the Troop, both to the boys themselves and to the Home and asked that if it were possible the work be continued.

For a period of about two and a half years some five or six of us here in Jackson have carried the financial burden of keeping the Troop alive and Dr. Blackburn has given freely of his time and has furnished the necessary leadership. As you know, the boys at the Home have no money whatever and in order for us to have a Boy Scout Troop it is necessary that they be furnished with uniforms, equipment, badges, and registration fees. Besides this, it is absolutely necessary that they be taken on hikes and camps in order that their interest may be kept up and that they may obtain the greatest possible good from Scouting.

In looking over the books of the Troop, I find that several business men here in Jackson have donated over a period of time from October 14, 1933, to July 25, 1935, the sum of \$261.53. By a very economical administration of the affairs of the Troop, we have been able to give all of the boys at least one week of camping during the summer, a nice Christmas party each year, several hikes each year and have been able to furnish them with necessary badges, uniforms, and equipment. Unfortunately, the uniforms that were purchased several years ago are now about worn out and replacements are absolutely necessary.

For the proper administration of the affairs of the Troop for the coming year, it is going to be necessary to raise the sum of \$176. The group of men who are sponsoring the Troop can and will put up about \$80 of this amount but it is going to be necessary to raise about \$100 from other sources. I do not believe that the value of this work among the boys can be overestimated. We, as Baptists, are doing the very best we can for them but an orphanage home at its best cannot furnish these boys with all the training that they need to make them normal, well-rounded boys who will later make citizens of whom the State will be proud.

The committee that is sponsoring the Troop is composed of men from various denominations, the writer being the only Baptist. I feel that these boys are essentially the responsibility of the Baptists of Mississippi and I feel further that now that you are familiar with the facts, there are many of you who will be willing to subscribe to the budget of the Troop for the coming year. If you can, and will do so, please send your check to Dr. E. M. Blackburn, the

Lamar Life Building, Jackson, Mississippi.

On account of my personal contacts with the Troop, I know that it is doing really fine work and I sincerely hope that you will not let it die on account of lack of financial support.

R. N. Whitfield, M.D.

Here is a project which some men's Bible class could well sponsor.

—BR—

THE EDITOR WAS DULY HUMBLE

—o—

Recently we met a long-time and prominent official of a Baptist church situated not more than fifteen miles from our office. When we were introduced ours was a perfectly strange name to him. Well that was not remarkable but when he showed that he had never heard of The Watchman-Examiner, our humiliation was complete! In further conversation it developed that this gentleman knew almost nothing of our Baptist faith or work, nor did he desire to know anything about it. He was interested in missions other than Baptist missions. Have you such officers in your church? If so how do you expect your denomination to prosper?—Watchman-Examiner. We understand.—Ed.

—BR—

"A PULPIT ON THE WING"

—o—

Here is what Dr. Joseph Parker once said of a religious newspaper: "It is a pulpit on the wing—articles are sermons and reviews are spiritual monitors. There is a ministry of the pen as well as of the voice. . . . It is the assistance, which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow-laborer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and a friend. We pray for preachers, missionaries and teachers; why should we omit from our supplications brethren whose influence is immeasurably wider and in whose power it is to give the gospel a universal hearing?"

Dr. Geo. W. Truett who has the Baptist Standard in all the homes of his church with 5,000 members, says he would rather have the paper in the homes of his people than an assistant pastor. No one man or dozen men could enter so many homes in one week, and even if it were possible they could not deliver half the messages of a religious paper.

Strange why all pastors do not desire a religious paper circulated among their people. It is queer indeed. Yet there are some excellent men who would consider any word from their pulpits urging their people to subscribe to their denominational paper quite beneath their dignity. Doubtless some think their own sermons convey the sum total of information their people need. And maybe others yet think the papers are not worth reading. These brethren ought to favor the papers with some of their own contributions.—Alabama Baptist.

—BR—

Dr. R. B. Gunter is this week attending the Conference at Ridgecrest on Home and State Missions, most of the state secretaries being on the program.

Pleasant Hill Church in Simpson County, which is composed of a number of good people, closed their meeting August 2nd. Dr. W. A. Sullivan of Natchez, Miss., preached for us. He preached a plain, positive, effective gospel which was enjoyed by all attending the services. Several members were received.—B. E. Phillips, Pastor.

On third Sunday in July brother W. L. Comperre of Ellisville and his good wife came to the church at Agricola, George County, for a series of meetings. The messages were timely and forceful. The song service was in charge of the Thetford sisters of Union Church. God blessed us with a real revival. Visible results, 29 with 17 of these for baptism. Our Men's Brotherhood is functioning nicely now. Pray for us.—Martin J. Gilbert, Pastor.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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G. A. FOCUS WEEK AUGUST 11-17



CORONATION SERVICE AT INTERMEDIATE G.A. HOUSE PARTY, BLUE MOUNTAIN

Greetings Dear Girls' Auxiliaries of Mississippi:

From the deep of my heart I would say "Thank you" for having enriched my life while in your midst. While attending District and County Young People's Rallies, G.A. House Parties and Camps I have found girls alert, zealous, and true to the cause of Christ.

My ardent wish is that every girl in Mississippi could belong to G.A. so she may enjoy the many blessings and privileges and obtain the vision of the multiple needs not only of Mississippi but of the world.

During Focus Week may you anew find your work so useful, needful, and interesting that you will apply yourselves to it eagerly.

If ye love, ye will obey. Jesus said, "If ye love me, ye will keep my commandments." In such loving and such obeying lies the secret of G.A. service and success.

Congratulations! to you one and all in Girls' Auxiliaries.

Ruby Taylor,
Dist. 1 Young People's Leader.

—o—

On To Moorhead

To the Girls' Auxiliary of the Second District—

Greetings:

This is to remind you of the happy summer outing being planned for you at Moorhead—3 happy days together. Everything is being whipped into shape for a good time, so that we may be ready by the twelfth day of August to begin the social and spiritual festivities. Pass the word along, "Meet me at Moorhead." Your happiness and comfort will be planned for and looked after in every detail. Don't miss this opportunity of a delightful summer outing. Remember the date—August twelfth to fifteenth.

Meet me at Moorhead.

Mrs. J. A. Anderson,
Young People's Leader for Dist. 2.
Belzoni, Miss.

—o—

Greeting G.A.'s—Fourth District

I do hope each one of the organizations has been as happy as one G.A. that I have observed. These girls have been busy with their programs and Forward Steps and plans for going to camp. Each officer has taken special pleasure in performing her duty well, and they have also enjoyed several picnics.

May Focus Week mean many new G.A.'s, and an improvement in the old ones.

Mrs. J. N. Berry,
District Four.

Glad Greetings, Girl's Auxiliary! May many joys come to you individually this Focus Week.

Your Star Ideals call for my greatest admiration. Ideals are the glorious adventures we see with our inward eyes. These high aims in life will bring happiness, blessings and treasures that need no safety vaults for keeping.

"Greatly begin

Though there is time for just one line
Make that one line for'er sublime
Not failure, but low aim is crime."

"We are not here to play,
To dream, to drift
We have hard work to do
The world to lift
For Christ."

Mrs. W. W. Willis

—o—

Greetings G. A.'s of District Eight:

Arise, shine! Focus Week is almost here and we want to spend this week reviewing and renewing our aims and ideals.

A week of re-thinking our high aims will spur us toward attaining them. These days of publicity should help others to know why our Auxiliary is an attractive channel for service and development.

Girls, you are rich in resources which the Master wants for His work in the world. Christ is depending upon you who are His twentieth century disciples, to spread the story in order that lives may be transformed.

"Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men in His way.

He has no tongue but our tongues to tell men how He died,
Christ has nothing but our help, to bring men to His side."

He wants us to tell the story by our lives and with our lips. We are His only plan, His only agents, for the spread of that story throughout the world. Shall the G.A.'s of the Eighth District fail Him?

After our Focus Week comes State Mission Week—Our Margaret Lackey Offering. Wouldn't it be nice if every G.A. would start now saving her nickels—and give five cents for every letter in Margaret Lackey's name?

—o—

Sunday—We plan to give a program in Sunday school, title "We Have It.—World Comrades."



LUDLOW G.A.

Monday—World Comrades Day. We are giving a playlet to the W. M. S. "The Star Ideals." We are going to get new subscriptions for World Comrades.

Tuesday—Personal Service Day. Meet at church and have a word of prayer, then visit all the sick and shut-ins.

Wednesday—We have charge of prayer meeting.

Thursday—Enlistment Day.

Friday—We are going on a camp.

New Hebron Intermediate G.A. plans for Focus Week.

What It Means To Be A Queen Regent

"You have now passed the requirements and are a Queen Regent." How thrilled I was when Miss Robinson spoke those words to me!

I was glad not only because of the honor, but also because I was better acquainted with our Baptist beliefs, and with the methods that Baptists use to carry the light of God to every land.

Then in October I was given another thrill when I received my crown, scepter and cape at our G.A. House Party.

I know that every Baptist girl of G.A. age would strive very hard to become a Queen Regent if they just knew how much pleasure, joy, and what a great inspiration is received when the step is attained.

Edna Ruth Rea, Sherman, Miss.

What It Means to Me As I Worked to Be a Queen Regent

To attain the rank of Queen Regent is two years of hard consecrative effort, physical, mental and spiritual work. It called for prayer, familiarizing myself with God's Word, learning the different organizations. With its leaders and their specific duties of the Baptist denomination and to instruct myself concerning the needs of the State, Home and Foreign Missions.

To be Queen Regent, it means to spread God's light interesting, making all of His work attractive, enthusiastic over missions and always doing sacrificial, personal service and advancing onward and upward spreading the light of Jesus, to some fallen brother, to keep my life incandescent, to partake of religious rites not as a mere form but as a privilege to remain with me through my life, and to touch today the hungry hearts of other girls for Him.

Sara Lou Rucker, Ripley, Miss.

We will have other messages next week.

Thursday, August 8, 1935.

THE BAPTIST RECORD

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; W. R. Sperry, 360 N. Michigan Ave., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

The Sacred Harp

When I was a boy about the only song book used was the Old Sacred Harp. Of course, for church services Old Dossey's Choice was used. The pastor would line the hymn and then thank some brother or friend to lead the music. These books are now out of date, especially with the younger generation, but at the present day such music you seldom hear as was made by those dear people of a half century ago. The treble, tenor, counter and bass would harmonize in one melodious whole and the anthems would echo in wondrous praise to Jehovah. And how the people enjoyed it. There was soul, melody, praise and harmony that reached the hearts of men and women. No singing like it.

Recently a number of the older people of Calhoun County, where they have many old Harp singers, met at Pittsboro in the afternoon one Sunday and sang the old-time Sacred Harp tunes: Esther Anthem, The Lone Pilgrim, Iduma, Love Divine, The Golden Harp and many other of the songs of my boyhood were sung. The music enchanted me. As these older people sang I was carried back for many decades and was a youth again. I heard again the men and women's voices that sang back in Neshoba County a half century ago. In place of Hastings, Murphree, Roane and others singing I heard Leonard, Banks, Chipman, Herrington, Gross, Thornton and a multitude of women voices singing the songs they loved. The once familiar faces I saw again and was joining my feeble voice with those most of whom have long since gone home to sing His praises in the land of eternal sunshine.

Soon the county Sacred Harp Convention will convene in Calhoun County. It will be worth your while to attend this convention and hear the soul-stirring songs that made our fathers and mothers rejoice for

the past century. If you love the sacred, the spiritual and the sweet harmony in music attend this and other like singings. It will do you good.

—o—

Last week I assisted Pastor Ethel Winstead in a good meeting at Mt. Nelson Baptist Church located nine miles east of Philadelphia, Neshoba County. Brother Winstead is a great-grandson of Rev. Alfred Winstead who preached in those parts nearly 100 years ago. More about Mt. Nelson later.

The meeting at Bardale, Neshoba County, which was begun by Rev. L. D. Posey who had to go away before the meeting would close, and which was finished up by Rev. L. T. Grantham and Rev. Ethel Beall, was a great revival. More than 50 were baptized and the souls of the saved were stirred.

Rev. D. A. McCall, of Philadelphia, assisted Pastor Eugenie Stephens at Neshoba Baptist Church, Neshoba County, last week in a good meeting. The county fair and political pow-wows interferred. Brother McCall rests a week and then goes to Walnut Grove to assist Pastor Patterson in a meeting.

The annual meeting with Pittsboro Baptist Church, Calhoun County, is set to begin the first Sunday in October. The preacher has not been secured yet.

The third Sunday in August the meeting will begin at Scuna Valley, Neshoba County. Rev. O. P. Breland, of Crawford, Miss., has been secured to do the preaching.

Rev. Howard Williams began a meeting at Coffeeville August the 8th to continue until August 25th. A CCC Camp is located here and it is hoped that he will reach and influence the boys in the camp, as well as help the whole town.

Rev. Madison Flowers, of Sumner, Miss., will assist Pastor S. H. Sheppard in his meeting at Clear Springs Baptist Church, Yalobusha County, beginning next Sunday, August 11th.

The meeting at Elam Baptist Church, Yalobusha County, is in progress this week. Rev. A. P. Wells, of Shubuta, Miss., is assisting the pastor, Rev. J. H. Page, in the meeting. Brother Page has resigned all his work in this county and is locating in south Mississippi.

Rev. W. E. Winstead is preaching in his meeting at Mt. Vernon, Newton County, this week. The writer was pastor of this good church for six years in his early ministry and loves the people there still. Brother Winstead preaches also at Mt. Nelson in Neshoba County, Poplar in Newton County, and teaches.

Next week the writer expects to be with Pastor Langston and his good church at Standing Pine, Leake County, in a meeting. Pray for the meeting.

—BR—

A weary looking fellow who had opened all the doors looking for work happened to see a huge police advertisement headed:

"Murderer Wanted."

"Well," he said, scratching his head, "it's better'n nothing anyhow. I'm going in and ask for the job!"—Houston Post.

THE SOCIAL SERVICE PROGRAM OF JESUSA. D. Muse, Evangelist
757 Moon St., Memphis, Tenn.

—o—

I. The Coming Storm.

In Luke 15:1-3, the text of this occasion, we have the beginning of a rising storm in the life of our Lord which gathered momentum of ever darkening clouds, increasing furies until the last bolt of forked lightning lashed itself to pieces against the quivering flesh of His dying form on Calvary's Cross; when His enemies were satisfied they had done their damnedest and the black winged legions of hell held jubilate, for, as they thought, they were through with Him. But you cannot be done with him who champions the cause of the unfortunate and oppressed, and lifts the chafing yoke from the scalped necks of burden laden toilers until his task is accomplished, much less the Eternal Son of God set to that task.

Three groups are concerned in this moment of dramatic intensity: The privileged and protected classes, cloistered within the walls of their own self-righteousness; the Lord Jesus himself; and the mighty swarm of uncared for masses. The attention of Jesus has been specially directed toward the masses. For their redemption He came. For their liberation was He anointed of the Holy Spirit. To their salvation He is living Himself. They are becoming interested in Him. They will always become interested in one who will take an interest in them. That trait becomes the prey of the political demagogue and the peril of democracy. But it is also the hope of redemption. Let those who would redeem and restore be as wise as the demagogue. Jesus had nothing to lose by turning from their present. They can't become worse, they may be bettered. Words of grace mixed with works of graciousness was the method of Jesus.

The next upheaval among Baptists is coming around the question of social service. Theological liberals, who have lost sight of individual redemption, who no longer believe in the mircle of the new birth, and who have rejected and set aside entirely the gospel of blood atonement, and the vicarious death of Christ, who look at Christianity as one of the forms of expression of the religious consciousness of the race; and the chief end of a religion a social betterment of the group, are pleading for a large place in the program of the denomination.

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for greater emphasis upon social service and an enlargement of the range of attacks upon social evils. All of which, not only looks perfectly innocent within itself, but on the surface appears to be an imperative challenge to Christianity, and is going to deceive many of the younger group whose enthusiasm is easily aroused over social decay, economic injustice and political corruption, who have recently come from the schools, which are growing more and more liberal in Theology and socialistic in religious application.

Some of us are familiar with the history of this thing and know that the social service gospel has always found its rise with those who have largely set aside the evangelical faith and that a start in that direction never swings back, but always goes on until the evangelical base is forsaken entirely and a "Christian" socialism becomes the sole objective.

On the other side is the theological conservatism, content with a static orthodoxy, clear creedal statements of traditional interpretation of Biblical truths, without any thought of application to the practical problems of life, world conditions, social evils and imposition. These have veered as far away from the social implications of the gospel as the other group has the base of evangelical faith.

Between the two stand the Lord Jesus Christ. He stands there today just as He did of yore. The right has always been found somewhere on a straight line drawn between the two points of the extreme.

Jesus is tremendously interested in the right thinking about fundamental and basic truths of redemption. There can be no mighty spiritual driving force in the religious life cut loose from the base of Christian orthodoxy. Every one that has ever tried it has gone shipwreck soon or late.

Jesus is likewise tremendously interested in the practical problem of the well being of the masses. And in the three stories which follow in this fifteenth chapter of Luke, He puts the emphasis on the in-

(Continued on page 12)

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Jackson, Miss.

Sunday School Lesson

Prepared by L. D. Posey

For August 11, 1935

Subject: Daniel, A Temperance Lesson.

Golden Text: Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? I Cor. 6:19.

Scripture: Daniel 1:8-29, The entire book of Daniel should be studied in connection with this lesson.

Time: Bible students seem to agree that Daniel was carried to Babylon, in 597, B. C., and that he was about sixteen years old at that time. It is known that he was living in the third year of the reign of Cyrus, 534, B. C.

Place: "Shinar," is the early name for the land of Babylonia. "Babel" was the name of the city which was later called "Babylon," the capitol city of Babylonia.

Introduction

To me, in some respects, the Book of Daniel is the most interesting part of the Bible, made so by the remarkable character after whom the book is named.

Daniel was like the apostles in that he lived before the captivity, as did the apostles before the ministry of Christ; he lived through and for a short time after the captivity, as the apostles lived through and for a time after the ministry of Christ closed. Also, as he lived before, then entirely through, and for a time after the captivity, so will there be those who will be living before the Rapture, and who will live entirely through the seventieth week, mentioned by Daniel, and for a time, no one knows how long, after the return of Jesus to fight the battle of Armageddon and set up His kingdom in the world.

The Book of Daniel as a whole, cannot be understood without a study of Revelation; neither can that book be understood without a study of Daniel.

The teachers of the lower grades should have no trouble in getting and holding the attention of their pupils in the study of this lesson. I need not name the reasons. They are self-evident.

The Lesson Studied

In the study of this lesson we are again face to face with the fact that the innocent suffer because of the sins of the wicked. Daniel and his parents, and the parents of Daniel's three companions, must have been godly people. But because of the wickedness of the people in general and the rulers in particular, both political and religious, Daniel was in bondage at the age of sixteen. Though young, he had been so thoroughly taught in the principles of righteousness, that he was willing to die, if need be, rather than knowingly sin against God. What a lesson for parents of the present time: How many of our children would stand the test as Daniel did? I fear not many. From Dan. 1:3, we see that Daniel had good blood in him. What precautions

are the people of this age using to keep the blood of their descendants pure?

The sin of drunkenness includes all the other evil habits. With the curse of whiskey, under the guise of its legal sale, thrust back upon us, all the attendant evils such as cigarette smoking by women as same as men, and with licentiousness running at full blast, how rapidly the entire race will become contaminated.

This lesson should furnish the background for a great appeal to the young people in our churches. Though Daniel belonged to a despised race, and was in bondage, by dint of his noble blood, moral character and diligent application, he held the highest appointive office in two monarchies, namely, the Babylonian and Medo-Perisan.

Many persons never rise as high as their honest purposes aim; but none ever rise higher than they purpose. Young people and old, usually sell at about the price they place on themselves. Slightly damaged goods always sell at greatly reduced prices. A tainted character can never be the same again as before the fall. A change of climate never heals a broken wing, nor washes a soiled moral character. Only the blood of Jesus can cleanse a soul, but even then the scars are left as reminders of past failures.

Another lesson to be learned in the way of "temperance" from a study of the life of Daniel, is that a sound body promotes a strong mind. A sound body can not be kept, if any kind of intemperance is indulged. True, some indulgences are worse than others, with drunkenness and licentiousness standing at the head of all evils. However, there are evils that encourage, aid and abet these two giants. Salacious literature, indecent picture shows and dances arouse the animal nature, then with a few drinks of whiskey or beer and the limit is passed. What a weapon of destruction the "New Deal" has placed in the hands of the enemy of God and human souls; this lesson should furnish a fine opportunity to sign temperance pledges.

Young people do not know it, but the sins of life are depicted in the countenance, before the world in general knows that the person in question has been indulging to excess. Just as a preacher cannot hide his identity, neither can a criminal hide his. This week I was riding a transportation bus that carried nine other persons, no one of whom I knew. I had not engaged in conversation with any one, neither had I been reading. After about an hour of time had passed, a man on the opposite side of the bus asked me over to his side to look at the high water marks on the trees by the side of the road. In a few minutes he said to me, "Are not you a preacher?" I confessed and denied not. About one hour later, the bus engine failed, and we had to wait an hour for help. It was so hot, we all left the bus and went to the shade of some trees. It was the Fourth of July, so we turned our trouble into fun by clean, simple pleasantries. There were two la-

dies in the crowd neither of whom smoked. After a while one of the men, whom some of the others seemed to know and whom they were teasing, said to me, "Are not you a preacher?" I asked him why he asked me the question. He replied by saying that I looked like one. I mention this incident of last Thursday simply to enforce the fact that the countenance reflects the character. Young people should know these things, and guard even their thoughts, lest their secrets be revealed.

Daniel suffered greatly because he lived righteously; but so far as I can recall he is the only one of God's men to whom an angel was sent to tell "thou art greatly beloved." Dan. 9:23. We may not understand much about heaven while on earth; but if it is such a place that its inhabitants, and the One who directs angels can send such a message as that to direct one of God's suffering servants, we can well afford to abstain from all sinful pleasures, and suffer persecution even to death, for Him who died to save us.

Daniel formed the greatest resolution any young person can make when he "purposed in his heart he would not defile himself." Dan. 1:8.

BR — A CENTENNIAL CELEBRATION

One hundred years is a long time, and not many of us have the privilege of living that long, but some do, and nations, and institutions and churches. So it is with Bethlehem Baptist Church, four miles east of Ackerman in Choctaw County, Mississippi. Organized in August 1835, it will be one hundred years old in August this year, and we are going to celebrate her hundred years of usefulness with a day of rejoicing, praise and thanksgiving. Having withstood the onslaughts of the elements, and everything that Satan could do to destroy, she stands today as a testimonial to the truthfulness of God's word, which says that the gates of hell shall not prevail against it.

An open invitation is hereby extended to all to join us on this day, August 11, 1935, in making this one of the greatest days in the history of Baptist people in Mississippi. Come, bring your basket and spread with us and enjoy a great day in the Lord.

Our tentative program is as follows:

Beginning at ten o'clock sharp, we will have a historical review of the church by brother Burkett Dotson, of Ackerman; 11:00 to 12:00, sermon by Rev. W. A. Bell, pastor First Baptist Church of Ruleville, Miss.; 12:00 to 1:30, Dinner and fellowship; from 1:30 to 2:30, message by our very efficient Dr. J. E. Byrd of Mt. Olive, Miss.; 2:30 to 3:30, our beloved and faithful State Secretary, Dr. R. G. Gunter of Jackson, Miss., will bring us a

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message commensurate to the occasion. Besides this will be the beginning of our annual revival, which will continue through the week following, the preaching being done by the pastor, and an open-door is before you and we bid you enter. His ways are above our ways and it is His way that is the way of that peace that passeth all understanding. Come and let us do thee good.

J. S. Deal, Pastor of the House of Bread, Bethlehem

DO YOU KNOW?

From Brazilian Snapshots

That Brazil has 518 Baptist churches cooperating with the regular Brazilian Baptist Convention besides some forty or more which split off from the main denomination a few years ago?

That there has been a reported gain of 48 in the number of churches during the past year?

That the Baptists of Brazil have two building and loan associations for the purpose of aiding the churches build their own houses of worship? One functions in South Brazil with headquarters in Rio and the other in the North with headquarters in Recife, Pernambuco.

That the Rio Baptist College and Seminary enrolled during the first two months 584 students? And that thirty-nine of that number are preparing for the ministry?

That another thirty-nine of the above mentioned students are young ladies who have offered themselves for definite service in the Lord's work?

That it takes longer to go by steamer from Rio de Janeiro to Belem, a city situated at the mouth of the Amazon River than it takes to make the trip from Rio de Janeiro to New York?

That to reach Manaus, the capital of the state of Amazonas, you have to travel a thousand miles up the Amazon River? And yet that hundreds of trans-Atlantic steamers visit her every year?

That Brazil has air transport connection between all the main cities along the coast?

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Itching, roughness,
cracking, easily relieved
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Resinol

Thursday, August 8, 1935

THE BAPTIST RECORD

11

SOUTHWESTERN BAPTIST RELIGIOUS EDUCATIONAL ASSOCIATION MEETS AUG. 27-29 AT SEMINARY HILL, TEXAS

Program Is Announced and All Full Time Church Workers Are

Invited

By

John S. Ramond, Publicity Director

—o—

Pastor's assistants, educational directors, financial secretaries, music leaders, and all other full-time church workers, (other than pastors) will be interested in the program of the fifteenth annual meeting of the Southwestern Baptist Religious Educational Association to be held at Seminary Hill, Texas, August 27-29, 1935. The general theme is "A Look Backward and Forward."

The program begins Tuesday morning with President N. R. Drummond of Oklahoma City presiding. The general theme of this session is "The Home." On the program are C. F. O'Neill, Gonzales, Texas; Rev. P. F. Squyres, Seminary Hill, Texas; Secretary T. H. Farmer, Oklahoma City, Oklahoma; M. W. Bergeson, Bryan, Texas; and Henry Smith, Huntsville, Texas.

Tuesday afternoon, State Secretary G. Kearnie Keegan of Louisiana will preside, and the general subject is "Sunday School and Baptist Training Union." On this program will appear such well known men as Secretary G. S. Hopkins, Dallas, Texas; Harold Ingraham, Nashville, Tenn.; J. Earl Mead, Dallas, Texas; and Secretary T. C. Gardner, Dallas, Texas.

"The Southwestern Baptist Religious Educational Association" will be discussed Tuesday evening, with J. B. Fisher, Waco, Texas, presiding, and Dr. J. M. Price, Seminary Hill, Texas, and Dr. H. L. Grice, Nashville, Tenn., on the program.

The program enlarges its scope this year and includes the Woman's Missionary Union and the Baptist Brotherhood, which will be discussed Wednesday morning by Mrs. W. A. Johnson, Seminary Hill, Texas; Mrs. B. A. Copass, Seminary Hill, Texas; T. H. Stanley, Alexandria, La.; and John S. Ramond, Shreveport, La. Perhaps the greatest development in any phase of the church's work in the last two or three years has been the new program of the Brotherhood.

Wednesday afternoon "Week Day and Vacation Schools and Departments of Religious Education" will hold sway with Frank Cunningham of San Antonio, Texas, presiding. The program consists of messages by G. C. Miller, Ft. Worth, Texas; Dr. H. L. Grice, Nashville, Tenn.; and Dr. W. F. Yarborough, Shawnee, Okla.

The climax will probably be reached Wednesday night with an inspirational address on "Music" by Prof. I. E. Reynolds, and a special message by the new Executive Secretary of the Baptist Sunday School Board, Dr. T. L. Holcomb. This probably will be his first appearance in this section of the South since assuming his new office.

Of special interest to educational directors will be the session Thursday morning with Walter

Jackson of Houston, Texas, presiding. All phases of work incident to the employed church worker will be thoroughly discussed, with R. A. Springer, Dallas, Texas; R. Othal Feather, Wichita, Kansas; H. B. Easom, Dallas, Texas; L. E. Posey, Houston, Texas; J. L. Collins Oklahoma City, Okla.; L. L. Cooper, Fort Worth, Texas; and Dr. A. E. Tibbs, New Orleans, La., on the program. This should be the most helpful session of the program to the full time church worker.

The Seminary provides room and board for \$1.00 per day for the three days, which makes the trip very inexpensive. Transportation can be greatly reduced by driving through in cars. The progressive church worker will not fail to plan to attend this meeting. The active church will see to it that the employed church worker attends. It will mean a great "boost" for the local church work if he does attend.

—BR—

FIVE MEETINGS

—o—

Blessed Illustrations: One young woman preferred to lead other young people in our prayer services than go to the big fair.

Two young men offered employment at establishments selling strong drink voluntarily declined for "Christ's sake." These same two young men were offered a splendid trip but decided to stay by a revival and prayer meeting for young people.

Young people holding prayer meetings while on camps. Girls praying for boy friends, etc., continues.

Mt. Oral with Pastor L. T. Fagan, third time there. Brother Fagan is one of our finer younger pastors. Things moved casually until one night in response to definite prayer leading members got up confessing sins and soon we had our first professions. (Incidentally went fishing, fell out of boat, caught fish).

Neshoba County-wide with Pastors Brelands, Burnette, Grantham, Moore, etc. Largely attended, heaven came down last night largely through persistent prayer of young people, many consecrations, nine professions, lost people came concerned after last service.

Dixon with Pastor Howard preaching: He is a charming personality and a good preacher. Was there year before. Several for baptism. Dixon is a good community of people and we believe a real work lies before us there.

Kewanee with Pastor Miller a Choctaw (M. C.): Never was in a more delightful community, practically all church members, far above average as communities go in intemperance, wickedness. With a Mississippi College pal E. A. Simmons.

Neshoba with princely spirit Eugene Stevens: Good crowds till fair came along though many stood by for brief meeting. Some fine folks there, also largest percentage of unsaved I have seen for quite a while. Because of conditions we failed to do what we wanted to do.

II Chron. 7:14-16.

Yours in service,
D. A. McCall.

LEXINGTON

—o—

Brother Chastain preached at the morning service Sunday and used for his subject "The Goodness of God Leadeth Thee to Repentance."

The union services every Sunday evening held on the beautiful lawn of the Baptist church conducted by the pastors of the various churches are proving of great interest and spiritual helpfulness. Sunday evening Rev. McCafferty preached the sermon to a large and appreciative audience.

Dr. Chastain, Jr., assisted brother W. R. Haynie in a meeting out at Emory church last week. There were four additions to the church, three for baptism and one by letter.

During the month of July six members were received into our church by letter. We find that many of the officers and their wives of the CCC Camp are Baptists and they are availing themselves of an early opportunity to come in with us. We are praying that we may be a blessing to them and they to us.

The Lexington Baptist Church will be hostess to the County Young People's Rally July 31. Mrs. W. R. Haynie of Durant will preside at the meeting which begins at 10:00 o'clock. Sandwiches will be served at the noon hour.

—A Member.

Mrs. J. F. Williams.

—BR—

FLORA MEETINGS

W. A. McComb

We closed last night one of the most satisfactory meetings I was ever in. Brother L. W. Ferrell, Jackson, and D. C. Hall, Jackson, were our leaders under the Holy Spirit. Brother Hall's leading in song and solos was most acceptable. Brother Ferrell is one of the most acceptable gospel preachers I have ever had to conduct a meeting for me. He preaches the gospel with power without fear or favor. Clear, logical, earnest, sympathetic, convincing, persuasive, effective, evidently impelled by the Holy Spirit, and marvelous results follow. Some of the "Water Logs" around Flora were floated out of the marshes of sin and, "According to His mercy saved . . . by the washing of regeneration, and renewing of the Holy Spirit." Titus 3:5.

Brother Ferrell is a personal worker of tact, skill and effectiveness. We were not surprised to hear that his own church, Griffith Memorial, Jackson, had received 232 members in the nine months of his pastorate and some 90 of them by baptism. When I first heard him, I said, he is one of the coming young preachers of Mississippi, but before he left Flora, I said he has already arrived. Humble, consecrated, fearless and a lover of lost souls, absolutely depending upon Christ who strengthens him for his task.

Twenty-two new members and 20 of them by baptism and many of them grown people and in some instances a father, mother and children.

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We praise God and take courage for such messengers of the cross.

Flora, Miss., July 26, 1935.

—BR—

OAK HILL AND PLAINVIEW

—o—

Friday night, July 12, marked the closing of one of the best revival meetings ever held in Oak Hill Baptist Church and community. During these five days and nights there were 630 people met in group prayer meetings, the first night there were 81 in the groups and they grew with each evening in number, in prayer and in interest. The preaching was done by Rev. John Henry Smith of Franklinton, La. The Spirit of the Lord graciously led him in each service, as he brought stirring gospel messages, that set the hearts of Christians on fire for the lost and melted the hearts of sinners to a full surrender to Jesus Christ as Saviour and Lord. His fine work was such as to lead pastor and people closer together.

There were ten professions of faith and nine by letter, who came as a result of the leadership of the Holy Spirit, both with pastor, preacher and people. We feel that the church has been made convertant with the will of God, as to their duty as church members.

Sunday afternoon, July 14, brother Smith assisted the writer, brethren Craft, Summerall and other deacons, in ordaining two deacons for the Plainview Baptist Church, near Bogalusa, La. Brother Smith preached the sermon and brother Craft led the ordination prayer.

O. A. Varnado, Pastor.

—BR—

GILLSBURG

—o—

We had the privilege of having brother Francis K. Horton with us in a meeting last week at Gillsburg. Brother Horton is a princely young man, an able teacher as well as an eloquent speaker, a lover of God who lives his religion.

Our church was greatly revived by his soul-stirring messages. We had seven additions to the church and each one of us has been stirred to do greater things for the Lord.

We just heard that brother Horton accepted the call to Magnolia and we can only expect great things to be done there. By the loyal support of each member Magnolia church can do great things for the glory of God, with this great man.

I am in a meeting this week at Robinson, with Rev. Willard Wood leading the singing. We will go to Mt. Vernon next week. We sincerely covet your prayers for us in our work.

T. J. Delaughter.

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Hargrave Military Academy, Chatham, Va.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As you see, we have a foreign letter today, and are honored by having it on our page. It is not really a letter, but was written closely on a black and white card, bearing on its other side a beautiful view of the city of Rio de Janeiro, way down on the continent of South America. It is postmarked July 4th, and now it is August, so it has come from a long distance. Miss Louella, who sent it, makes her home here in Clinton, and though she is a young lady, she and I are the same Sunday school class. She has for some time been visiting her sister, Miss Minnie Landrum, who has been for several years an honored and faithful missionary to South America.

Time this week for a report of our gifts for the month of July. I sent to the Orphans yesterday, with our love, my check for \$13.24, and to brother Cormier, whose address is Welsh, La., also with our love, one for \$7.89. This does right well for us this dry, hot month, with business maybe a little slow.

When Jeannie wrote last week about her cat Conk, short for Conqueror, I thought I would tell you of our dog, which came to us in company with the letter and present from Adele in Memphis last week. He is now about seven weeks old, weeps bitterly and loudly when left alone, and weighs about 2½ pounds. He is a fox terrier, and we have named him Patrick, in honor of his grandmother, Patsy, a very much loved dog. Some call him Pat, as Julia Frances, who is devoted to him, but I call him Pat-Pat, because that is what he does when he walks. I believe I forgot to mention that he is white and black, very white and very black, and also very lively. What about your dog?

Goodbye for this time, with love, from,

Mrs. Lipsey.

—o—

Bible Study No. 19: Aug 8, 1935
Naaman's Little Maid

2 Kings 5:1-14

Naaman was the commander of the Syrian army, a man much honored by the king, because he had brought victory to Syria. He was a brave man, but one thing was mighty wrong with him, he was a leper. This is a terrible disease, always causing death. In Naaman's home lived a little girl, who had been brought captive from the land of Israel: we do not even know her name, but she did a great thing for Naaman. One day, she said to his wife, whose maid she was, "Oh, I wish so much my lord could visit the prophet who lives in Samaria. He would cure him of his disease." The mistress could not keep from thinking and speaking of this, and after a little, some one told it to the king of Syria, that the little captive girl from Israel had said this. So the king wrote a letter to the king of Israel, telling him he was sending him his general Naaman, and wanted him to cure him of his leprosy. Besides the letter he sent about \$1,000 in silver, and \$60,000 in gold, with ten suits of clothing, all this as a present. When the king of Israel read this letter, he was shocked, for he knew he could not cure leprosy, and he tore his clothing in distress, and said, "Does this man think I am God, to kill and to give life, that he sends this poor sick man to me? He certainly must be seeking an excuse for a quarrel with me."

But Elisha, God's prophet, heard of the king's distress, he sent him word, "There's no need to rend your clothes. If the sick man will come to me, he will find out there is a

prophet in Israel."

So Naaman drove up to Elisha's door with his horses and chariot, and stood waiting for the prophet, but he did not come out, but sent him word to go and wash seven times in Jordan, and he should have his sound flesh again, and be well. But Naaman was angry at this lack of respect to his greatness, and he went away, saying that he certainly thought the prophet would have made a great ceremony, calling on the name of his God, and waving his hand over the place, when he cured him! And weren't his own rivers, Abana and Pharpar, better than this river of Israel? He was in a rage. But his servants said, "If the prophet had set you some great thing to do, wouldn't you have done it? When he only asked of you this easy one, why not do it?" So finally the sick man went down to the Jordan, and dipped himself seven times, and his poor diseased flesh became firm and sound like a little child's! And who was the cause of his healing? The little Jewish girl.

—o—

Mrs. Mayo's Puzzle No. 25

1. Where did Rhoda meet Peter?
2. What flower is clothed more finely than was Solomon?
3. Where was Jonah when the storm arose?
4. When Jacob sent Joseph to see how his brothers were, what did they call him?
5. What word is used as yes?
6. What article of wearing apparel was Moses told to put off when he saw the burning bush?

—o—

Caixa 2655,
Rio de Janeiro, Brazil,
July 3, 1935.

Dear Mrs. Lipsey:

Greetings from lovely Rio! This is certainly the ideal place to pass the summer months.

I had the pleasure last week of attending the South Brazil Mission, which gave me the opportunity of becoming acquainted with nearly all the missionaries in South Brazil. They are certainly a wonderful people. The work in Rio is well organized and is prospering.

Best wishes to you for a pleasant summer.

Louella Landrum.

What privileges you are having, dear friend, of being again with your loved sister, (who is, I believe, a member of the Children's Circle) of foreign travel, of meeting these devoted Brazilian Christians! We would not hurry your return, but we are hoping to meet you again soon in the Sunday school class.

—o—

Clarksdale, Miss.,
August 1, 1935.
Orphanage \$2.00.
Mr. Cormier \$1.00.

J. L. Club No. 4.

Friend.

How quickly the first of the month comes around, doesn't it? But you are always equal to the call. We thank you so much.

—o—

Coldwater, Miss.,
July 27, 1935.

Dear Mrs. Lipsey:

I am sending for Mary Adelyn, \$4.00, dues for Jeannie Lipsey Club No. 9, for July and August 1935. Mary Adelyn is enjoying her visit, will be home first of September.

I am having a most delightful visit with my sister, Mrs. Dougherty. Hope you are keeping well this hot weather.

much love,

Miss Cynthia Stovall.

What would Mary Adelyn and I do without you, Miss Cynthia? We

just don't know, but I'm sure, pretty poorly. Thank you so much for remembering Jeannie L. Club No. 9, while her little leader is vacationing. It is a great help to us.

—BR—

THE SOCIAL SERVICE PROGRAM OF PJESUS

(Continued from page 9)

—o—

dividual. Jesus in these three stories justifies His course of action and cruelly reprimands the critics, who were the conservatives of His day. Likewise He corrects the liberals of our day.

II. Jesus Was Interested First of All in the Solution of All Alike.

Jesus saved the poor and the rich. He saved Mary Magdalene, and He saved Mary, Martha, and Lazarus. Jesus saved the poor slave soothsayer, and He saved wealthy Lydia, a dealer in finest dyes. Jesus saved Peter the fisherman, and He saved Joseph of Arimathea. The saving work of Jesus swept the whole gamut of human experience. Jesus saved the ignorant and the learned. He saved fishermen and servants. He saved philosophers and savants. And Jesus saved the individual and the group. But He always saved the group by saving the individual. Jesus saved society by saving the digit—the individual. Jesus always changed society by saving the individual in society. Jesus changed conditions by changing the attitudes of individuals. Jesus operated on the heart and conscience. Jesus never attempted to control legislation nor direct education, but wrought spiritual regeneration.

III. Jesus Did It By Personal Contact.

The curse of much orthodoxy is a cold philosophic scholasticism that lives purely in the realm of intellectual abstraction. An orthodoxy that regards salvation only objectively makes much of the legalistic atonement and substitutionary sacrifice, talks much of the death of Christ for us, but little of our death with Christ. Makes much of the cross on which Jesus died, but says little of the cross of experience upon which all die. Guards jealously the cross of history, but says little of the cross of personal experience. Says much about being saved from hell by the cross, but says little of being lifted to a higher, sweeter, and more beautiful life in the cross. He is not Christian who has not experienced the cross as a divine force in his own life experience. Salvation is the spiritual regeneration and moral transformation of character, brought about by mystical, but dynamic, miraculous union with the personality of the Lord Jesus Christ.

The curse of those who champion the social service program, they have reduced Christianity to a system, substituted institutionalism for individualism, and serve human needs by proxy. They would build hospitals and hire nurses to care

for the sick. They would build almshouses and make up community chests to care for the poor and feed the hungry, and think they have ministered unto Jesus. They seek to investigate social tragedies and then seek legislation to prevent its occurring again.

Jesus puts all the emphasis on the individual contact of personality with personality. The man went in search of the sheep. The woman hunted the coin. The father waited with a broken heart for the son to return. It's the individual Jesus is after. Man is first an individual and then the part of the group. Changing conditions and producing different environments have never changed character. But changing character has always affected conditions. Change enough characters and you finally and completely change conditions and effect new environment.

IV. Jesus Started With the Individual by Saving the Soul.

The soul is the center of human emotions. The soul is the origin of all human motives. The soul is the fountain source of all influence. The soul is the point of contact and union with God. No adjustments are corrected until corrected in the soul.

The Son of God is the only means of union of any soul with God. Experience with the Son of God in His death, resurrection, and living victory over sin and death is the only force that will make for proper adjustments. The soul is saved by removing the guilt of sin. This takes place in the implanting of the new germ; the spark of new life in regeneration. The soul is saved by removing the power of sin. This takes place in a conscious union with the risen, living, victorious Christ.

In proportion as the productivity of evangelism is increased, the necessity of social reform legislation is permanently reduced. Any program of social reform that diverts money and energy from the evangelistic line of attack destroys its own possibilities and defers its own ultimate.

S. S. ATTENDANCE AUGUST 4	
Jackson, First Church	715
Jackson, Calvary Church	781
Jackson, Grif. Memorial	505
Jackson, Davis Memorial	347
Jackson, Parkway Church	209
Jackson, Northside Church	83
Clinton Baptist Church	199
Meridian, First Church	693
Columbia, First Church	449
Brookhaven, First Church	519
Laurel, First Church	413
Laurel, West Laurel Church	344
Laurel, 2nd Ave. Church	251
Laurel, Wausau Church	54
Mt. Oral Baptist Church (Jones Co.)	82
Springfield Baptist Church (Morton, Miss.)	115
Clear Branch Baptist Church (Rankin Co., July 28)	93

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AUBER J. WILDS, General Secretary

Oxford, Miss.

:-: Jackson, Miss.

A president of a great organization was zealously interested in, and gave attention to every department of the business except one, but that one was a most important one, the deposits, the bank account, the reserve. It wouldn't look after itself, hence left to inexperienced workers it got into bad shape and the entire business was in danger. Do we need to draw the moral? We are thinking of churches and the B. T. U. of the church, the reserve is a mighty important factor in the business.

—o—

Hinds-Warren Meets at Bowmar Avenue, Vicksburg

The Hinds-Warren Associational B. T. U. met in regular session with the Bowmar Ave., Vicksburg church. One hundred and forty-eight were present and a splendid program was rendered. Rev. Owen Williams, Rev. Ira F. Metts, and Mr. J. H. Jordan, Jr., were speakers on the program for the Seniors and Adults, and Rev. L. W. Ferrell was speaker for the Juniors and Intermediates. Griffith Memorial of Jackson, took all the banners. The next meeting will be with the Griffith Memorial Church, Jackson, the first Sunday in October.

—o—

Clay County Associational Director Carries Out Unique Idea

Finding talent in the association is one of the duties of the Associational B. T. U. Director and Mr. Sumrall of Clay Association has a unique way of finding such talent. He has the habit of visiting the different unions in the Association, notifying them sometimes in advance, asking them to put on the best program they can. Observing this program gives him the opportunity of seeing the young people in action and thus make up a list of special talent to be used throughout the year in various ways. ANOTHER fine idea Mr. Sumrall has is to make a scrapbook of the Daily Bible Readings as given in the front of the quarterly. These are clipped out and pasted in the scrapbook and will furnish, as Mr. Sumrall says, one of the very best commentaries possible to obtain. These two ideas are passed on to others in the hope they will prove a help and blessing in the work. If you have an idea, pass it on through this column.

—o—

There are numerous lakes scattered here and there in our state, but there's only one lake inhabited with such "gold fish" as is the one situated about six miles east of Forest. In that lake, beginning July 1, the B. Y. P. U. sponsored a training school, the Seniors and Adults studying the Senior Manual with Miss Lucy Carleton Wilds, while Miss Ruth Huff of Forest taught Bible Heroes to the Junior and Story Hour members.

The B. T. U. at Lake has recently been reorganized, and the members are enthusiastic over prospects for a stronger, more efficient B. T. U.

—o—

In keeping with our motto: "There is but one thing better than a saved soul, that is a saved soul plus a saved life—the B. Y. P. U. adds the plus," the Eudora B. T. U. this year immediately followed their annual revival with a training school. Each night Intermediates and Seniors met together in an endeavor to turn their problems into opportunities. The Juniors enjoyed a course in Bible Heroes taught by Mrs. R. E. Owen, the B. T. U. director.

A short devotional for the entire assembly preceded the class work, and about fifteen minutes of play, in the light of the full moon, was sandwiched in between the study periods. On the last night after examinations had been conquered every one was invited to a round of exciting contests and rollicking games followed by a bounteous feast of sandwiches and punch.

Eudora Juniors were A-1 last quarter; the Intermediates failed only in one point.

—o—

We are happy to report a newly organized B. Y. P. U. at Willow Grove church in Covington County. Mr. John Cook, one of our summer workers, is due the credit for organizing and Mrs. Marshall Kelly of Seminary entitled to credit for arranging for the meeting. We are glad to welcome them into the circle.

—BR—

MISSISSIPPI COLLEGE

By T. T. Hamilton, Jr.

—o—

In historic Clinton, one may find the state's oldest institution of higher learning. When Mississippi College opens its doors for registration of freshmen Monday morning, September 9, it will embark upon its 110th session. Beginning in 1826 as a small military academy, the Baptist college for young men in Mississippi has grown to be one of the South's outstanding liberal arts colleges through over a century of uninterrupted service.

The past session proved to be the greatest in the glamorous annals of the great old institution. In athletics, a light but fighting team acquitted itself valiantly, as did the quintet on the basketball floors. Scholarship was above par. The literary societies and clubs rose to new heights of achievements. The Collegian and Tribesman, student body publications, and the 155th Infantry band and the Glee Club were never better. The Blue and Gold debaters won a greater share of victories in that field.

The Purpose

The chief aim of Mississippi Col-

lege is to function as a small college for the development of young men physically, mentally, spiritually, and socially for the greatest usefulness in life. The environment is so controlled and the teaching so planned that students are directed into those habits and into those forms of recreation which build physical and moral manhood. The college promotes and encourages only those social activities which tend to develop personality, to create culture, and to deepen spirituality.

It is the further purpose of Mississippi College to give each student a thoroughness of academic training that is not excelled in any other institution large or small. Pre-professional training is provided young men desiring to enter the professions of medicine, dentistry, engineering, law, the ministry, and a business career. The foundation for work in these fields is given in classes small enough to permit attention to the individual needs of students. The high quality of the courses which constitute the various pre-professional curricula has been recognized time and again by institutions to which Mississippi College men have gone to carry on their work. Many of these young men have been the recipients of scholarships and fellowships in recognition of their excellent training and promise of attainment in their respective fields. The institution was signally honored recently when two of her graduates were awarded Commonwealth Scholarships by the Tulane Medical Faculty.

The Department of Education at Mississippi College offers excellent opportunities for a thorough academic training and splendid facilities for those interested in preparing themselves to be administrators and classroom teachers.

The Campus and Equipment

The grounds of Mississippi College, home of the Choctaws, present an unusually beautiful sight with their large mossy shade trees, shrubs, and carpet of grass. Despite the fact that the grounds themselves hark back to olden times, the buildings placed there are among the most modern of state college structures, thus combining the beauty of the old and the convenience of the new for Mississippi College students.

The Faculty

The faculty of Mississippi College is a friendly one and adequately trained. Dotson McGinnis Nelson, Ph.D., LL.D., gentleman, scholar, and consecrated Christian, is fitted both by training and native endowment for the task of maintaining the ideals and traditions of this great old Christian college, and of lifting the manhood of Mississippi into nobler purpose of living and finer usefulness in life. Cooperating with him in the development of Christian character and leadership, Dr. Nelson has a faculty which is composed of men carefully chosen for their training, ability, personality, and Christian character and belief. They hold degrees from many eminent American and foreign institutions. The President and ten of the twelve department heads hold the Doctor of Philosophy De-

gree, the highest award for academic scholarship attainment. Students find the very greatest help and wisest guidance from teachers thus widely trained.

—o— Student Organizations and Activities

The extra-curricular activities of the college furnish an excellent opportunity for students to give expression to their special abilities and to find a place of fellowship and common interest. All these activities are directed by the students themselves through organizations which have been formed to meet student needs on the campus.

The Glee Club, Band, and Orchestra provide adequate training and expression for those who are musically inclined.

A program of physical education and health includes all major and minor sports. A splendid gymnasium and athletic fields offer opportunity for every student to participate.

Literary societies having spacious halls meet each week for programs in formal debating, oratory, and other types of public discussions. Intercollegiate debating is sponsored by these groups. The Dramatic Club under the leadership of a competent director and advisor seeks to develop the talents of students interested in the drama.

The Tribesman, the college yearbook which reflects the life of the institution in pictures and other features, and the Mississippi Collegian, a weekly paper published by the students, give an opportunity to develop journalistic talents. Excellent training is also provided through a course in journalism for which college credit is given.

Sunday school activities in conjunction with local churches provide special classes for college students. Baptist Young People's Unions are likewise held in cooperation with the young people of the local church and furnish an excellent training school for Christian leadership. Other religious organizations co-operate to throw their healthful restraint about the student.

Interest groups, including forensics, pre-professional, and international relations, have their organizations. Well appointed rooms are maintained for academic and social activities.

Cost To Student

Expenses at Mississippi College are exceedingly low when the accommodations and standards of the college are considered. The cost of comfortable rooms in the dormitories, with substantial and attractive meals, is more reasonable than ever before. Other fees, including tuition, are less at Mississippi College than at any other similar institution in the South.

—BR—

There was a man who had 3 sons. He gave two of them 10c each, and to the other he gave 5c. What time was it? A quarter to three.

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'Christ Shall Go Forward'

—o—
(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)
—o—

Day by day and week by week, summertime is slipping behind us. July has followed June and now August days are come. It has been a very good summer so far, as summers come. The days have been a bit hot and dry but it wouldn't be summertime if they were not, and most everything else that has happened has been seasonal and normal. People are talking politics, going fishing, and watching ball games and picture shows, and spending their vacations seeking cooler places as has been the custom for years and years. Yes, apparently, it is just another summer in Mississippi.

There is a little group, though, making its way about our state this summer, a group of young college students, going from town to town and from district to district holding meetings in Baptist churches. Well, meetings have been held in Baptist churches before and young people have been known to hold them, and so, in the eyes of the world there is nothing unusual in this and everything still remains seasonal and normal.

But those who know this group believe that there IS something unusual happening in Mississippi this summer. Those who know the members of this group, their faith and trust in God, their consecration to the Son of God, their talents and leadership, and attractiveness, KNOW that there is something happening in our state this summer, something new, something powerful, something eternal, something born of God Himself. It is in the embryonic stages yet; its impact has not been felt by the world, but as long as our faith remains to this end, there will grow from this something a turning back to God and Christ's righteousness by the young people of our state that this world has never witnessed before, a revival that will not stop with the boundaries of Mississippi but will be carried to the very ends of the earth.

That sounds almost foolish and silly, doesn't it? If there were any power less than God on our side it would be foolish. But one man plus God has been known to lift a whole nation and have his life felt among all people, and our little group plus God surely will make itself felt.

With thousands praying for them, with their lives wholly consecrated to the task, surely this group, or God working through it as a willing medium, is capable and will begin a movement among men back to those things that are righteous and right, and Godly.

There are battlefields ahead for Christianity. The world is already claiming the victories. But God sent Christ to this earth. Christianity is born of God. Shall man prevail against God? I tell you, "NO!" and the world may not know it but CHRIST SHALL GO FORWARD!!

I have the message off my heart now that I have been trying to reveal to you all summer. I pray that my words have not been so little and so broken that you will not be able to catch the vision that God meant for that message to contain. It is not that we can do anything in this world. It is simply that God can, through lives consecrated to Him, and above all young lives. Do you want Christ to go forward among men? Do you want to see our Lord victorious? Then the part that you can play to that end is to pray. We believe in prayer as the very power of God available to man. We need that power. Won't you pray for it?

—o—
The Vicksburg and Hollandale Retreats have slipped behind our group now, and this week will find them in Yazoo City and Hattiesburg. There were very many interesting moments during the Retreats of the past week that we would like to tell you about, but space does not allow us to go into detail. The program, the socials, and the entertainment of the visitors were carried out on a plan similar to that which we have described concerning the Greenville meeting.

If I were going to describe any phase or occasion of these meetings though, it is quite coincidental that I would prefer most to tell you about a Vesper Service of each. At Vicksburg a group of some fifty or sixty young people gathered on the crest of a hill in the National Park. The majestic Mississippi and Yazoo Rivers wound their way below the group, reflecting the beauty of the sunset skies veritably draped in angel's clothes. There for nearly an hour all lost themselves in the presence of God.

An equal number of young people gathered together in the new state park near Hollandale a few days later for another twilight service. The simplicity of the service and the sweetness of Ruby's devotional made the vesper hour one that many shall long cherish.

—o—
I have seen Greenville people load up the cars full and travel a hundred miles to Vicksburg many times to see a football game or something of the like, but never before have I seen the people of my city travel such a distance and back in one day just to see Christ going forward. It happened the final day of the Vicksburg Retreat. And every evening that the group was at Hollandale two, three, and four cars traveled down from Greenville and Leland to attend the services. Saturday evening at Hollandale, Hugh received a long distance call from Kosciusko that a car full of young people from there would be down to spend the revival period with him in Yazoo City. I am telling you this simply to let you know something of the enthusiasm that has been aroused among the people that our group has visited. Such interest in baseball, such interest in fishing, such interest in political rallies we have witnessed many times in our lives, but never

before have I seen such enthusiasm aroused among young people about Christ Jesus.

—o—
The personnel of our group will be changed just a bit during the coming weeks. Ruby has found it necessary to return home for a couple of weeks to prepare for her work next winter. She will rejoin the group for the two final meetings in Columbia and McComb. Certainly she will be missed but a most capable person will take her place. Roma Fae Vinson, who has had quite a bit of experience in B. S. U. work will join the group in Yazoo City to work with them the remainder of the summer. Hugh's sister, Lois Brimm, of Memphis, and Sweetie Lenz, of Greenville, are also with the revival group. Naturally you realize that what we may call the revival group differs in each community that is visited. The B. S. U. work on each of the campuses of the colleges and universities in Mississippi is developing countless numbers of fine young men and women from all parts of the state. When our group goes from one community to another, these trained young men and women gather with it at the host church and lend their services to the meeting.

—o—
Finally, Paul has had his tonsils taken out. Dr. Knox performed the operation in Vicksburg. Paul has been bothered with tonsilitis quite

a bit this summer, and now that they are out and he is well on the road to recovery from the operation he should join the group in Yazoo City with a greater enthusiasm than usual.

BR — Education Pays

Mistress—"I can write my name in the dust on the piano keys."

Servant—"Lor', mum, ain't education a wonderful thing!"—Everybody's (London).

BR — Not FERA

Foreman (to small son of one of his workmen who has met with an accident): "When will your dad be fit for work again?"

Boy: "Can't say for certain, but it will be a long time."

Foreman: "Oh, what makes you think that?"

Boy, "Cos compensation's set in."—Ex.

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¶ Pro. 29. 25. full of vinegar, and p
John 19. 1. and gave him to dr
16. alone; let us see whe

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OUT IN CALIFORNIA

I have just finished reading the Baptist Record for July 18th, with the usual pleasure and profit I derive from it. You are making the paper more and more a fine religious newspaper. As an exile from my native state I am perhaps in a better position to appreciate it than the folks at home who still have more or less of the personal touch with the brethren. I am dependent upon the Baptist Record to know what Mississippi Baptists are doing. As I read this Record from week to week I thank God and take courage and am constrained to deepen my prayer life and ministry of intercession.

Your editorials are always rich and helpful. I wish especially to commend the one entitled, "A Real Danger," in the issue of July 4th. I am glad that our people are awakening to the danger of modernism on the foreign mission field. I also wish to speak a strong word of approval for your brave, truthful words against the liquor traffic.

The value of the Baptist Record as a religious newspaper came to me in a touching way recently. Some weeks ago I sent you a note about the serious illness of Dr. E. N. Walne, a Mississippi boy who has spent 40 years as a missionary in Japan. You published my note in the Record. A few days ago I received a letter from Mrs. Walne saying a large number of friends in Mississippi had written their sympathy to him as a result and had given him a great deal of happiness and comfort. I hope that many others will write and send him a perfect shower of loving, sympathetic letters, for this noble son of Mississippi, a graduate of Mississippi College, and the son of a former mission secretary in Mississippi, is altogether worthy of the love and appreciation of Mississippi Baptists.

Perhaps our friends in Mississippi will like to hear a little news about our children who have all now completed their college education, thanks to the generous scholarships given to them by the Margaret Fund of the W. M. U. Marabelle, our youngest, graduated at the University of Redlands on June 10th with the degree of Bachelor of Music with honors in piano. She received her Bachelor of Arts degree there a year ago. She is the first student in the history of the University, we are told, to graduate with honors in piano. She has accepted a position to teach piano at Bacone College near Muskogee, Oklahoma. It is a mission school for Indians supported by the Northern Baptist Convention. She begins her work there in September.

Tully, who graduated at Mississippi College a few years ago and did his Master's work at the University of Texas, finished a post-graduate course in Sociology at Tulane University in June and has been appointed county relief director by the Alabama Relief Administration in Madison County, whose county seat is Huntsville. He has been connected with the A. R. A. in administrative service for 2 years and was given a scholarship at Tu-

lane for work well done.

Jennie's friends in Mississippi, I am sure, will be interested to hear that her husband, Dr. J. W. Moreland, a fine young physician is the head of the medical program of the California Relief Administration in this county.

Mrs. McCrea and I are getting homesick and may climb into our 1929 model A Ford, which our friends in Mississippi gave us, and wend our way back over U. S. Route 80 this fall for a little visit with relatives and friends in Mississippi and nearby states.

Yours fraternally,

T. F. McCrea,
969 Marshall Bud.,
San Bernardino, Cal.

BR

TWO FINE YOUNG PREACHERS

By Jeff D. Ray

—o—

It was recently my privilege to spend ten days visiting the Spight family in Ripley, Mississippi. During those days Dr. Harry Lee Spencer of Hattiesburg was leading in a revival meeting there. I had taught him three years in the Southwestern Seminary but had never heard him preach. Having taught Homiletics 28 years I ought to know a preacher when I hear one. He made a good grade in the classroom. Without hesitation I give him a much better grade in the pulpit. He has a remarkably pleasing pulpit personality, a mellow, winsome voice, uses good though not perfect English (how many of us do?), is unusually effective in painting pictures and telling stories (essential elements of Christ-like preaching), gives evidence of being a persistent, careful, reverent student of the Bible, is humble in attitude, sound in doctrine, fervent in spirit. I heard him preach fifteen times. I cannot remember when I have heard a series of sermons more gratifying to my taste, more satisfying to my heart, more inspirational in my life. There is no gush in his preaching and there is no gush in these simple words sincerely spoken. When will our preachers learn that when they get in a pulpit they ought to preach and not piddle—preach the gospel and not play pussy wants a corner with a lot of side issues?

It was my delight also during those days to have fellowship again with Pastor Parker and his queenly wife. I said "Pastor Parker" and he deserves the title—magna cum laude. Men often reveal character by a chance remark. He and I were discussing Ripley people and agreeing that they were a most delightful folk when he said "The only trouble is I am afraid I love them too much." When I dissented and asked what he meant he said "In these seven years these people have become so intertwined in my heart that every sorrow of theirs is mine, and this past winter and spring we have had so many sorrows of so many kinds that it has almost crushed me." Unconsciously the dear boy was revealing the heart of a true pastor. The man who does not suffer for and with his people may be a scholar and superficially an orator, but he can be neither a pastor nor a true gos-

pel preacher. The shepherd loves his sheep, lives with his sheep, suffers with his sheep, if need be lays down his life for his sheep.

The brief days of association with these dear young brethren has been a blessing to an old soldier. I shall turn back to the daily grind of my glorious Texas task heartened and re-enforced. They have been to me what Stephanus, Fortunatus and Achæicus were to Paul in his Roman prison—"for they have refreshed my spirit." To the journey's end I shall treasure the memory of those days among my jewels.

BR

AROUND THE WORLD

FROM CHINA

Alice Huey

—o—

Not long since Dr. Maddry said, "I believe another 'Acts of the Apostles' is being written in China today." If that be true I believe the actors are humble men and women of China who go throughout this land preaching the Word.

Mrs. Yu Su Shan of Laichowfu is one of our "little ones." She hasn't much education. Taking Bible under Miss Mary D. Willeford and Mrs. Belle Chang, who trained a great host of Bible women for North China, she got a fairly good working knowledge of her Bible. When the revival came "something happened to her." She got not only a "second blessing," she has learned to prevail in prayer. Over and over have I seen her with her heart just full to overflowing with the love of God.

Two weeks ago she went out to visit another Bible woman who also knows how to pray. They went in and out of the homes of that town preaching the gospel. The women seemed to grasp the meaning of the message as they had not on previous visits. A prolonged drought was on. For weeks written prayers addressed to the god of rain had been fluttering in the breezes. The people were getting desperate. These two faithful servants of the true God gathered the people into groups and read the eighteenth chapter of First Kings. They went on reading this chapter and praying until one day as they were praying they heard the patter on the roof. The drought was broken. And the people all said, "Your Lord, He is the God."

A few days later this same worker Mrs. Yu with two other women and the pastor went in the gospel car to attend a funeral. A leading member of one of our country churches had invited them not only to help bury his mother but also to preach to his numerous relatives and neighbors. During the

day the host called attention to a man nearly eighty years old. For forty years he had been a zealous worshipper of various gods. He was a vegetarian. He was a user of curious arts and had many books and idols. The host had tried to preach to the old man. He feared he had failed to get the message across because the old fellow is so deaf. The pastor made a megaphone of his hands and shouted the message of salvation into the old deaf ears. Praise the Lord, it went on into the old dead heart which was quickened. As simply as a little child this dear one received the message. Then he brought his books, a great pile of them (they did not count the price of them) and burned them before all men. Then he gave another proof. To those of us who have tried to deal with vegetarians, this last was a genuine proof. In the presence of a large crowd who looked on in wonder he reached forth his chopsticks and tremblingly brought a piece of meat to his mouth—the first, presumably, that he had tasted in forty years. At the early morning prayer meeting special prayer was offered for the work of that day. May the friends at home keep on praying for us!

BR

BILL BOWMAN A BUILDER

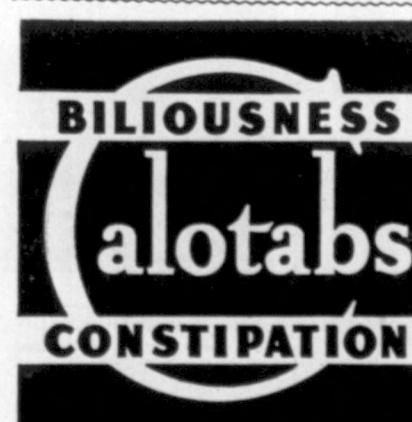
—o—

It was my pleasure to be with Rev. W. M. Bowman in two meetings recently, one at Tylertown, and the other one was at Big Springs church, out seven miles from Brookhaven. Brother Bowman accepted the call to these churches about four years ago. At that time they were considering disbanding, for they were very weak financially. At the close of the meeting at Old Union Church at Tylertown, the church went to half-time with a salary of \$600.00 and they plan to go to full-time soon. Brother Bowman will move on the field soon. He preaches to 500 or more every Sunday at Union.

In each of the communities I visited the people love and appreciate their pastor, for he has sacrificed to serve them and build up the work. His people refer to him as Bowman the builder. I call him Bill, Bill Bowman a Builder.

It has been a pleasure to the writer to preach in the above named churches for two summers and they have invited me back for next summer.

S. A. Murphy.



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**A STEP FORWARD IN
RELIGIOUS EDUCATION**

J. M. Price

—

For a long time religious education and missionary education were thought of as separate activities. To a considerable degree this is still true. The result has been that instruction in missions has not been made an integral part of all of the teaching activities of the church, but has been considered a thing apart. So separate organizations have had to be set up for that purpose. And many feel that they can be trained religiously without a knowledge of missions. The situation has been brought about largely by separate leadership and boards in the respective fields.

For some time there has been a growing realization that it is a false distinction to make religious education and missionary education separate activities. In fact, it is being felt that the two are indissolubly related and should be correlated. As Miss Elsie Ragsdale says in her chapter on missionary organization in "Introduction to Religious Education," "Religious education includes missionary education and no course in religious education is complete that does not include full and adequate study of missions." Hence the effort "to build missionary education once more into the very heart of religious education" and thus integrate the program in these two fields.

As a result of this conviction, the Advisory Board of the Woman's Missionary Training School of Southwestern Seminary voted re-

cently to make the courses in W. M. U. work an integral part of the School of Religious Education of the Seminary. By that act W. M. U. work is placed alongside of Sunday school and B. T. U. work. So all students in religious education, both men and women, will now face all of these on a par with each other, and think of all of them as necessary to make a complete course in religious training. By this means missionary education is put at the heart of religious education in this great Seminary and it is confidently believed that a long step forward has been taken toward correlating all phases of religious education in our churches.

Seminary Hill, Texas.

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PROGRAM

Baptist S. S. Association of Grenada County Meets at First Baptist Church, Grenada, Miss., Aug 11th, 3 P. M.

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Subject: Our Sunday Schools.

3 P. M.—Opening Hymn, "We've a Story to Tell," Ruth Kirk, organist.

3:05—Devotional, "The Bible," study, believe, live and teach it, by Rev. Harvey Gray.

3:10—Prayer, For More God-called Teachers, Dr. J. H. Hooks.

Message in Song—Mrs. Kimbrough and Mr. Wright.

3:20—S. S. in the City and Its Problems, Geo. Criss.

3:30—S. S. in Rural Communities and Their Problems, Rev. Storie.

Checking Up On Ourselves—2 minute talks by representative from

every church in the association.

Solving Problems: Baptist Literature; Christian Fellowship, led by J. B. Perry, President of the Association.

Announcements and Plans.

Closing hymn: I Am Thine O Lord.

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THE ANNUAL BIBLE

M. W. Rankin, Shiuchow, China

The North River Hak-ka annual Bible Conference and evangelistic meetings were held this year in the Baptist church of Shiuchow. The meetings began on the night of April 24th, and closed on the night of May 3rd. The conference and the meetings were well attended by the preachers from various places in this field, and by a large number of unbelievers.

We were fortunate in having Rev. Lau, the pastor of the Tung-shan Baptist Church, Canton, China, with a membership of over 1,800, and who is also president of the Graves Theological Seminary, with us for ten days. He discussed, with the workers every morning, the book of "Revelation" in a most wonderful way, and preached gospel sermons every night to the unsaved. The writer, also discussed Paul's letter to the Galatians every morning, and in the afternoon Dr. J. R. Saunders led the round table discussions on many of the Bible doctrines.

A great deal of interest and a fine spirit were manifested throughout these meetings. There was no low tone of discouragement in any of the reports that were given by the preachers concerning their

work. The conference this year was enriching in content and satisfying in outreach. We feel that all of the workers returned to their respective places of work with renewed faith to lay hold of God and go forward with the great work that has been entrusted to them to do.

During the conference, it was our joy to ordain Mr. Lu Wun Piao, the preacher of the Shiuchow church, to the Baptist ministry. He is one of our best and most consecrated workers in this field. Since becoming pastor of this church, he has won the love and confidence of both the old and young people of this church. We thank God for such people as Pastor Lu. May God give us more like him.

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IN MEMORY

In memory of a husband and father, who left us, July 11, 1933, with broken hearts, and a dark shroud of sorrow about our home; a place so vacant, never again to be filled; a picture of a life so clean, so honest, so noble; a picture of a life undaunted, unafraid; a memory of one who tried to help his fellowmen to the better things of life, the beautiful, the richer, the happier. Sorrowful tears, loneliness, longings cannot bring you back, dear husband and dad, but your exemplary life will help us to meet you in that beautiful home of rest—Heaven.

Mrs. Bertie Thatch

R. L. Thatch

J. M. Thatch

D. M. Thatch

Blanche Thatch

W. E. Thatch

CHRISTIAN LIFE CONFERENCE RIDGECREST, NORTH CAROLINA August 18 Through 25

HEAR DOCTOR TRUETT TWICE DAILY



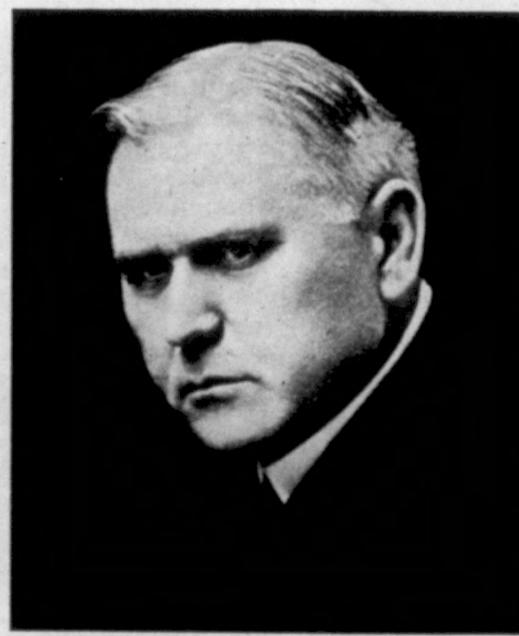
Mrs. W. J. Cox
Memphis, Tenn.



Dr. W. Hersey Davis
Louisville, Ky.



Dr. David M. Gardner
St. Petersburg, Fla.



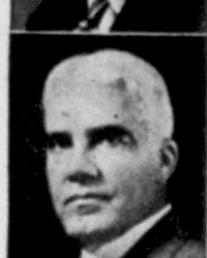
DR. GEORGE W. TRUETT
Dallas, Texas



Dr. S. W. Melton
Norfolk, Va.



Dr. H. W. Tribble
Louisville, Ky.



Dr. John L. Hill
Nashville, Tenn.